

CAMBRIDGE
CLASSICAL EXAMINATIONS,
Second Series;

CONTAINING QUESTION PAPERS

ON THE

GREEK TESTAMENT;

SPECIMENS OF THE EXAMINATION FOR

TYRWHIT'S HEBREW SCHOLARSHIPS,

AND OF THE

EXAMINATIONS FOR

FELLOWSHIPS AND SCHOLARSHIPS

AT

TRINITY AND ST. JOHN'S COLLEGES

"I believe that this is not a bow for every man to shoot in that counts himself a teacher, but will require sinews almost equal to those which Homer gave Ulysses: yet I am without persuaded that it may prove much more easy in the assay, than it now seems at distance, and much more illustrious."

MILTON.

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CAMBRIDGE

EXAMINATIONS.

GREEK TESTAMENT.

ST. MATTHEW.

ST. JOHN'S COLLEGE, 1824.

ABOUT what time was this Gospel supposed to have been written? State briefly what is known concerning its author.

CHAP. I.

γενέσεως. Is this word to be understood as referring to the contents of the first chapter only, or to those of the whole book? Are there any passages in Scripture where a similar expression is to be understood in a more extended sense?

Ἰησοῦς. What is the signification of this name? What illustrious person is mentioned in the Old Testament as bearing it? and in what circumstances may he be considered as typical of our Saviour?

II.

Ver. 1. μάγοι. Who were they? From what country are they supposed to have come? What reasons and what evidence have we for believing that the expectation of some great Deliverer, arising about that time, was not confined to Judæa? At what distance was Bethlehem from Jerusalem, and on what side? By what other names is it known?

5. γέγραπται διὰ τοῦ προφήτου. By what prophet? Give the words as they stand in the prophecy, and show how they may be reconciled with the words of St. Matthew.

11. προσεκύνησαν. What is the meaning and derivation of this word? Is it exclusively employed in expressing that worship which is due to God?

15. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. From what prophet are these words taken; and to what event do they primarily refer; and in what sense may they be considered as fulfilled by our Saviour's being brought out of Egypt?

III.

What erroneous expectation had the Jews formed concerning the person of the promised forerunner of Jesus Christ; what evidences of it do we find in the New Testament; and from what passage in the Old Testament did it arise?

Explain briefly what was the nature of the office and mission of John the Baptist; and show how his preaching was calculated to form a connecting link between the Jewish and Christian dispensations.

2. ἡ βασιλεία τῶν οὐρανῶν. Explain fully what is meant by this phrase, and illustrate it by different passages from the Gospels.

10. ἡ ἀξίτη πρὸς τὴν ρίζαν τῶν δένδρων κείται. Explain what is meant by this similitude, and show how it applies to the preaching of our Saviour.

11. αὐτὸς ὑμᾶς βαπτίσει κ. τ. λ. In what event was this declaration more particularly fulfilled?

IV.

What prophets are mentioned in the Old Testament, as fasting for the same length of time? Is fasting now to be considered as one of the Christian duties?

4. Οὐκ ἐπ' ἄρτω μόνῳ κ. τ. λ. In what part of Scripture are these words found, and upon what occasion were they spoken? Explain their meaning, and show how they are applicable as an answer to the temptation of Satan.

7. Οὐκ ἐκπειράσεις κ. τ. λ. To what passage of Scripture does

our Saviour here allude ? What is meant by tempting God ? Illustrate your explanation by different passages from the Old and New Testament, and apply it to show how the words there quoted were an answer to the temptation of Satan.

VIII.

4. Ὅρα μὴ δὲνὶ εἶπης. What reason can you give why our Saviour, whose miracles were intended to prove his mission divine, should forbid any of those miracles to be made public ?

8. Explain the meaning of the Centurion's answer to Christ, and show how it indicated the greatness of his faith.

11, 12. Against what Jewish prejudice were these remarks directed ? What is the meaning and derivation of the words ἀνατολή and δυσμός ?

22. ἄφες τοὺς νεκροὺς κ. τ. λ. Explain the meaning of this verse.

29. πρὸ καιροῦ. Before what time ; illustrate your answer by comparing this passage with the account given by St. Luke, and also by other passages of Scripture.

IX.

2, 3. Quote some passages from the Old Testament, which affirm that God only can forgive sins. What argument may here be deduced to prove the divinity of Christ ?

Εἰς τὴν ἰδίαν πόλιν. Which city was that, and where situated ?

13. Ἐλεον θέλω καὶ οὐ θυσίαν. Explain the full meaning of this quotation ; from what part of Scripture is it taken, and how does it here apply ?

15. Who are meant by οἱ υἱοὶ τοῦ νυμφῶνος ? In what parts of Scripture is the kingdom of Heaven represented under the same similitude ?

Paraphrase verses 16, 17. showing at the same time what our Saviour meant by these two comparisons.

X.

5. Εἰς ὃδὸν ἔθνων μὴ ἀπέλθῃτε κ. τ. λ. Why was the preaching of the Apostles thus restricted ? In what manner was a commission afterwards given them to extend it further ? Who were the Sama-

ritans? In what points did their religion differ from the Jewish, and why were they hated by the Jews? How do you reconcile the caution προσέχετε ἀπὸ τῶν ἀνθρώπων (ver. 17.) with the exhortation, μὴ φοβήθητε κ. τ. λ. (ver. 28.)?

25. εἰ τὸν οἰκοδεσπότην κ. τ. λ. In what manner did they do this? Give an explanatory paraphrase of the conclusion of this chapter, beginning at verse 34.

TRINITY COLLEGE, 1826.

I.

1. About what date was St. Matthew's Gospel written?
2. In what language is it said by Papias and others to have been at first composed?
3. State any arguments to show that it was written originally in Greek. What inference has been drawn on this point from the manner in which texts are quoted by St. Matthew from the Old Testament?

II.

1. About what time, and where, was the Septuagint version executed?
2. Who were the translators?
3. Give a general character of the work.
4. Mention the other principal Greek versions of the Old Testament, and give some account of Origen's labours upon them.

III.

1. By whom and when was the Vulgate Latin version executed?
2. From what language is the Old Testament translated in this version?
3. Give some account of the earlier Latin versions.

IV.

Mention the leading critical editors of the Greek Testament in the order of their succession. From what edition is the commonly received text taken?

V.

1. Give a brief statement of the events immediately preceding and following the birth of Christ, as related in the two first chapters of St. Matthew and the two first chapters of St. Luke, and explain any discrepancy that may appear to exist between the two narrations. What circumstances recorded by St. Luke seem to have taken place between the birth of Christ, and the coming of the wise men ?

2. Mention any evidence in favor of the genuineness of the two first chapters of St. Matthew, which is founded upon expressions used in the following chapters.

VI.

1. Chap. ii. 1. *Μάγοι*. What was the character and office of the persons bearing this title in the East? Mention any circumstances respecting them which are recorded by Herodotus.

2. In what sense are the word *μάγος* and its derivatives used in later parts of the New Testament history ?

3. What prophecy respecting the coming of the Messiah is found in the Old Testament, in which mention is made of the rising of a star? By whom and under what circumstances was it delivered ?

4. Mention any later event in Jewish history which shows that the title of a star was generally considered as applying to the Messiah.

VII.

1. What is the distinguishing title of that King Herod under whose reign Christ was born? How long after the birth of Christ did he live ?

2. Give the names of his three sons, and the countries which they governed, and state any circumstances mentioned respecting each of them in the New Testament.

3. Who was King Herod, whose death is recorded in the Acts of the Apostles ?

4. Who was Herod the tetrarch ?

5. Explain the word *τετραρχης*, its origin, and later application.

VIII.

Give some account of the means by which it has been attempted to reconcile the apparent discrepancies in the statements given by St. Matthew and St. Luke of the genealogy of Christ.

IX.

1. When and by whom was the city of Samaria built?
2. Give a brief account of its history and of the origin and circumstances of the people called Samaritans in the New Testament.
3. Show by a map the situations of Jerusalem, Samaria, Galilee, Decapolis, Capernaum, Nazareth, Bethlehem, Cæsarea, Cæsarea Philippi. Whence did the latter place derive its name?

X.

1. State briefly the distinguishing characteristics of the sects called *Φαρισαῖοι*, *Σαδδουκαῖοι*, *Ἡρωδιανοὶ*, and the derivations of their names.

2. Chap. xvi. 21. *ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων*. Explain the nature of the offices held by the persons here described.

3. Mention any different senses in which either of these three words is used in the New Testament.

4. Chap. ix. 18. *ἄρχων εἰσελθὼν προσεκύνει αὐτῷ*. What is meant by *ἄρχων*? By what other name is the same office elsewhere designated?

5. Explain the constitution and powers of the Jewish *συνέδριον*.

6. Why was Christ led away to Pilate, as soon as the Jewish rulers had determined that he was worthy of death?

XI.

1. Explain the meaning and give the derivation of the following words, *ἀγγαρεύω*, *ἀδημονέω*, *ἐπιούσιος*, *ἐσकुλμένοι*, *ἐκολοβώθησαν*.

2. Give the different senses in which the expression *βασίλεια τῶν οὐρανῶν* is used, with examples.

XII.

Chap. iii. 6. *ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ*.

1. What is the sense of *βαπτίζεσθαι* in earlier Greek writers?

2. Mention any instance of the use of this word or its derivatives in the New Testament, where the rite understood by the word baptism is not intended.

3. Did any such rite exist among the Jews, before the preaching of John the Baptist?

4. Chap. iii. 16. *καὶ βαπτισθεὶς ὁ Ἰησοῦς*——*εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον.*

Do we read of any one else having witnessed the same appearance at the baptism of Christ?

XIII.

1. What suppositions have been entertained respecting the person called Zacharias, the son of Barachias, whose death is mentioned by our Saviour, chap. xxiii. 35.? Is any such person mentioned in the Old Testament?

2. What inference has been drawn from one of the suppositions respecting him as to the date of the writing of St. Matthew's Gospel?

XIV.

1. What was the Mosaic law respecting the marriage of a deceased brother's wife? and the offspring arising from such a marriage?

2. What appears to have been the principle and reason of it?

3. What difficulty is urged by the Sadducees respecting it in this Gospel?

4. What was the Mosaic law, and what the common practice of the Jews respecting divorce?

5. What did our Saviour teach on this point?

XV.

Chap. xvii. 24. *οἱ τὰ δίδραχμα λαμβάνοντες.*

1. For what purpose was this money raised?

2. What was the value of the *δίδραχμον* in Jewish money? what in English?

3. What was the value of the *στατήρ*? 4. What of the *δηνάριον*?

XVI.

Chap. xxiii. 5. *πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν.*

Translate this passage and explain the customs alluded to.

XVII.

Chap. xxvi. 17. *τῇ δὲ πρώτῃ τῶν ἀζύμων.* How many of these days were there? When did they begin, and when end? With what festival were they connected?

XVIII.

Chap. xxviii. 1. Translate, *Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων.* Explain the time marked by this expression. Give the different senses in which *σάββατον* and *σάββατα* are used respectively.

XIX.

Where is the prophecy quoted in this Gospel as from Jeremiah, respecting the thirty pieces of silver, to be found? What reasons have been given to account for its being here attributed to a different author?

XX.

Chap. viii. 20. *ὁ υἱὸς τοῦ ἀνθρώπου.*

1. Mention any persons to whom this title is addressed in the Old Testament. How is its application to them accounted for?

2. To whom is it given in the New Testament?

3. Quote any passages that show with what other titles it was understood to be synonymous.

4. In what sense is the expression *οἱ υἱοὶ τῶν ἀνθρώπων* used in the New Testament?

XXI.

1. On what occasion did David enter the temple and eat the consecrated bread? (Chap. xii. 4.)

2. Give an account of the life of David, and the principal occurrences in it recorded in the Old Testament.

XXII.

Translate chap. ix. 16.

Οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

To what substantive does αὐτοῦ refer? What does αἶρει govern?

XXIII.

Translate and explain chap. xv. 5.

Ὑμεῖς δὲ λέγετε· Ὁς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς· καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ.

XXIV.

What do you understand by the "inspiration" of the New Testament? Give some account of the different kinds and degrees of it which have been imagined.

XXV.

Translate the following passage into Greek :

"Behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side."

ST. JOHN'S COLLEGE, 1828.

1. STATE the argument in favor of the authenticity of the books of the New Testament from the character of the language in which they are written. Specify and illustrate some of its most striking peculiarities.

2. Chap. i. 1. Ἰησοῦ Χριστοῦ. What is the signification of this

title? How came it to be used as a proper name? Was it ever so used during our Saviour's lifetime?

3. Chap. ii. 15. Rosenmüller and others enumerate four significations of the phrase *ἵνα πληρωθῇ*, in the New Testament; give them. Show from the contents of this Gospel that it was originally designed for the use of the Jewish nation.

4. Ver. 20. *γῆν Ἰσραὴλ*. What tract of country did this embrace? State the original name and extent of the Holy Land, with the political divisions made by Joshua.

5. Chap. iii. 9, 10. Translate and give a full explanation of these verses.

6. Ver. 17. What is the force of the article prefixed to *ἀγαπητός*? Why is the verb in the first aorist? Cite other instances from this Gospel.

7. Chap. iv. 3. Explain the phrase *υἱὸς τοῦ Θεοῦ*. Would *a Son of God* be a more correct translation?

8. Ver. 18. How may this account of the call of **Simon and Andrew** be reconciled with that which St. Luke gives?

9. Ver. 23. Give an account of the Jewish synagogues. What was the nature of the ecclesiastical power possessed by them? What instances of its being enforced are mentioned in the writings of the New Testament?

10. Chap. viii. 3. Give an account of the principal regulations prescribed by the Mosaic law respecting this disease.

11. Ver. 11, 12. Explain these verses. Quote the principal prophecies of the Old Testament, which refer to the calling of the Gentiles.

12. Ver. 16. Prove the antiquity of the Jewish method of beginning the day at evening. What is meant by *ὥψια δευτέρα*?

13. Ver. 22. Explain this. What reason may be assigned for our Saviour's frequent use of metaphorical language?

14. Chap. ix. 12, 13. Translate these accurately. State the proof of the divine origin of our religion from the purity of its precepts.

15. Ver. 14. Did the Jewish law enjoin the observance of any fasts?

16. Ver. 23. Illustrate the customs here alluded to by reference both to sacred and profane authors.

ST. JOHN'S COLLEGE, 1829.

1. STATE briefly what is known of the history of St. Matthew. What circumstances has he recorded which are not found in the other Evangelists?

2. Chap. i. 1. For what reason are David and Abraham probably mentioned in this verse?

Ver. 5. What reasons have been assigned for the particularity with which the history of Ruth is narrated in the Old Testament?

Ver. 19. What sense do you attribute here to *δίκαιος*? Is *δικαιοσύνη* used in a similar manner?

3. Chap. ii. 1. Give a brief history of Herod, and state the division which he made of his kingdom at his death. Enumerate the persons of this name mentioned in Scripture. Translate verse 22, and show its agreement with the history of the times.

4. Chap. iii. 2. In what senses is the phrase *ἡ βασιλεία τῶν οὐρανῶν* used in the New Testament?

Translate verse 4, and illustrate by quotations the sense you give to *μέλι ἁγίων*.

5. Chap. iv. What instances of protracted fasting are mentioned in the Old Testament? State some of the events which the Jews commemorated in their fasts.

6. Chap. v. 1—10. Are any of these verses quotations from the Old Testament? Explain verse 6.

Translate accurately verse 21—23. Do they receive any illustration from the courts of judicature among the Jews?

Ver. 41. Explain the word *ἀγγαρεύσει*.

Ver. 31. What differences existed between the schools of Schammai and Hillel on the subject of divorce?

7. Chap. vi. Explain the words *βαρτολογίῳ* and *ἐπιούσιος*.

Translate the following comment on verse 22 into Greek prose.

"The mind is to the soul what the eye is to the body. For as, when the eyes are blinded, the other members of the body lose much of their activity, from the extinction of light, so also by the corruption of the understanding, thy life will be filled with innumerable evils."

8. Chap. vii. Translate 1—6 into English and into Latin.

Ver. 7. Distinguish accurately between κρούειν and ψοφεῖν.

Translate verses 14 and 17.

9. Chap. viii. 4. What were the offerings and ceremonies on the cleansing of a leper? In what manner do you explain the words εἰς μαρτύριον αὐτοῖς?

Ver. 11. Explain the force of the word ἀνακλιθήσονται.

10. Chap. ix. 18. What do you understand by ἄρχων?

Translate the following verse from St. Luke's account of the same transaction :

Ἐκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν.

Describe some of the ceremonies of the Jewish funerals. How do you arrive at the sense you here give to ἐκόπτοντο? Is it similarly used by the Greek writers?

ST. PETER'S COLLEGE, 1829.

1. Give such a chronological abstract of the history of the Jews, as may elucidate the dialect, idiomatical and verbal peculiarities of St. Matthew's Gospel.

2. Explain the formation of the genealogies recorded by St. Matthew and St. Luke, and point out what prophecies are fulfilled in each.

3. Chap. ii. 1, 2. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ Βασιλέως, ἰδού, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, Λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.

Translate this.

(a) Give an account of Herod and of the origin and termination of his kingdom.

(b) Draw a map of Herod's kingdom and fill up your map to suit the geographical allusions in this Gospel.

(c) Who were these μάγοι? Trace out their journey to Jerusalem, if they were Chaldeans, and also, if they were Persians.

4. Chap. iii. 11, 12. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι, εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ

ικανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ. Οὐ τὸ πνύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

Translate these verses : give the Scriptural account of the mission of John the Baptist, and explain the description he here gives of the Christian Dispensation.

5. Chap. viii. 3, 4. Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἴπῃς· ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

Translate this : how do you account for the injunction to silence given to the leper ? explain the reference here made to the law, and point out the typical nature of the miracle.

6. Give a brief account of the Nazarites, Scribes, Pharisees, Herodians, Sadducees, and Samaritans.

7. Derive and explain fully the following words and phrases : παραδειγματίσαι, πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, μετανοεῖτε, ἡ βασιλεία τῶν οὐρανῶν, διαβόλος, ἔνοχος ἔσται τῷ συνεδρίῳ, ζύμη, τοῖς σάββασιν, ἐν τῇ παλιγγενεσίᾳ, κράσπεδα, φυλακτήρια, νυχθημέρον, κολλυβιστῶν, νόμισμα, θυσιαστήριον, ἀποδεκατοῦτε, κατακλυσμός, παρασκευῇ, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, κουστωδία, μαθητεύσατε, διδάσκοντες.

8. Chap. xii. 38-42.

Translate these verses ; explain the allusions to Sacred History, and point out the exactness of the type and its antitype in the 40th verse.

9. Chap. xvi. 13, 14.

Translate this. To what sect would the framers of such answers belong ? Was a belief in the metempsychosis or in a proper resurrection in the creed of that sect ? Which of the two does this passage most favour, and which is the most confirmed by Scripture evidence generally ?

10. Chap. xvii. 24-27.

Translate these verses : and explain the terms οἱ τὰ ἑὶςραχμα λαμβάνοντες, τέλη, ἡ κῆνσον, and στατήρη.

11. Chap. xxii. 41—46.

Translate these verses, and explain fully the doctrine and the reproof contained in them.

12. Chap. xxiii. 37—39.

Translate these verses, and explain the construction *πρὸς αὐτήν* : who are the prophets here mentioned, what is the chronology of the event predicted in the 38th verse, and how is the prophecy in the 39th verse fulfilled ?

13. Chap. xxiv. 37. *Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.* Translate this : mention the judgments of God upon the Jewish church, and point out the judgments predicted in this 24th chapter against the Gentile church. What is the antitype to the Deluge and how will it be received ? *Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν ἑκα παρθένοις.* To what period does *τότε* refer ?

14. Give an account of the three annual Jewish feasts, their origin and their typical character.

15. Chap. xxviii. 11—13. *Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες· Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐκλέψαν αὐτὸν, ἡμῶν κοιμωμένων.*

Translate these verses, and state the extent of the testimony they bear to the resurrection of our Lord ; first, with reference to the disciples ; secondly, to the Jews ; and, thirdly, to the Romans.

CHAP. XIII—XXVIII.

CORPUS CHRISTI COLLEGE, 1826.

1. WHAT is the probable date of the publication of this Gospel ? What are the principal evidences of its genuineness and authenticity ? What internal evidence is there that it was intended for a particular class of Christians ? Mention the most remarkable circumstances which are recorded in this Gospel exclusively.

2. Give an account of the different forms of government which prevailed among the Israelites, from the patriarchal times to the destruction of Jerusalem by the Romans, with chronological dates.

3. What were the different judiciary courts among the Jews, where their sittings, and what their respective powers? Describe the Roman judicature, manner of trial, and treatment of prisoners, as mentioned in the New Testament.

4. Describe the Jewish and Roman modes of computing time.

5. What is the nature of a parable? Why did our Lord adopt this mode of instruction?

6. What part of speech do you define the Greek article to be? What is meant by its anticipative reference? Distinguish the relation of the article and its predicate conjointly from that of the article alone.

7. Instance the most remarkable cases of the omission of the article, and in your quotations show how the sense would be altered by its insertion.

8. In the immediate concord of the substantive and the adjective, what are the rules for the position of the article? How far may a distinction be observed between the forms *ὁ ἀγαθὸς πολίτης*, and *ὁ πολίτης ὁ ἀγαθός*?

9. State the rule in the construction of the article in conformity with which you would translate the words *ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ*. Quote examples of similar construction from the New Testament and from classic authors.

10. Chap. xiii. 2. *εἰς τὸ πλοῖον ἐμβάντα*. Chap. xv. 30. *ἀνέβη εἰς τὸ πλοῖον*. What is the meaning conveyed by the article prefixed to *πλοῖον*? Is the English version of these passages correct?

Ver. 31. Show that the increase of Christianity, which is foretold in the parable of the grain of mustard seed, was literally fulfilled within a few centuries after it was spoken.

Ver. 38, 39. *Ὁ δὲ ἀγρὸς, ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια, εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά, ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς, συντέλεια τοῦ αἰῶνος ἔστιν· οἱ δὲ θεριστὰι, ἄγγελοι εἰσιν*. Translate this passage accurately. Why do we find *ὁ κόσμος—συντέλεια τοῦ αἰῶνος—ἄγγελοι*?

Ver. 41. What do you understand by πάντα τὰ σκάνδαλα ?

11. Chap. xiv. 1. Enumerate those descendants of Herod the Great who are mentioned in the New Testament, and the districts over which they presided ; describe briefly the fortunes and fate of each.

Ver. 2. διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. How have these words been rendered ? What is the correct translation of them ?

Ver. 13. εἰς ἔρημον τόπον. Where was Bethsaida situated according to the different opinions of the commentators ?

Ver. 23. ὥστας γενομένης. The evening had come before (v. 15.), and much time had since elapsed. How is this difficulty explained ?

Ver. 30. βλέπων τὸν ἄνεμον ἰσχυρὸν· βλέπων τὸν ἰσχυρὸν ἄνεμον. Translate each of these sentences.

Ver. 33. ἀληθῶς Θεοῦ υἱὸς εἶ. What acknowledgement did the mariners intend to make by these words ? Are the modes of expression ὁ υἱὸς τοῦ θεοῦ, υἱὸς θεοῦ equivalent : if so, why is the variety introduced ?

12. Chap. xv. Give a brief account of the three principal Jewish sects, their origin, tenets, and habits of life.

Ver. 2. Explain the word παράδοσις in reference to διδαχή. Who were the elders, and what was the nature of the precepts they enforced ?

Ver. 5, 6. Ὅς ἂν εἶπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον δ' εἰς ἐξ ἐμοῦ ὠφελθῆς· καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ. Καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. Translate and explain this passage.

Ver. 11. τὸ στόμα κοινῶς τὸν ἄνθρωπον. Would τό στόμα κοινῶς ἄνθρωπον be admissible ?

13. Chap. xvi. 1. ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. Quote instances from the Old Testament of signs being given.

Ver. 3. What are the significations of στυγνός, στυγνάζω, στυγνοσύη, What are the senses of the word ὑποκριτής ? What is its force in the present passage ?

Ver. 6. προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. the parallel passage in St. Mark is βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρι-

σαίων καὶ τῆς ζύμης Ἡρώδου. What inference may be deduced from their comparison? Whence is the metaphor here used of so frequent occurrence in the writings of the Evangelists?

Ver. 13. τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου. How have these words been rendered? How is the English version of them to be defended?

Ver. 18. σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. What are the different explanations given of this passage by commentators? Which do you adopt?

Ver. 28. Is the expression τινὲς τῶν ᾧδε ἐστηκότων remarkable in point of grammar? With what restriction is the phrase ὁ υἱὸς τοῦ ἀνθρώπου used?

14. Chap. xvii. 24. How do you understand οἱ τὰ δίδραχμα λαμβάνοντες. What was the value in English money of the δίδραχμον?

15. Chap. xviii. 6. μύλος ὀνύκας. What is the meaning of this phrase? What corresponds to it in St. Mark? What were the punishments in use among the Jews? Was the καταποντισμός one of them? ἀνάγκη ἐστὶν ἐλθεῖν τὰ σκάνδαλα ἡλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. What is the force of the article prefixed to σκάνδαλα and σκάνδαλον?

16. Chap. xix. 28. ἐν τῇ παλιγγενεσίᾳ. What are the three acceptations of this term given by the commentators, and which is most strongly supported?

17. Chap. xx. 30. καὶ ἰδού δύο τυφλοὶ καθημένοι παρὰ τὴν ὁδὸν κ. τ. λ. What discrepancy occurs between the narrative of the incident here related, and the same circumstance as described by St. Mark and St. Luke?

18. Chap. xxi. 9. At what feast of the Jews were the same modes of rejoicing practised as on the occasion of Christ's public entry into Jerusalem?

Ver. 12. In the words τῶν πωλούντων τὰς περιστεράς what is implied by the article prefixed to περιστεράς; Who were the κολλυβιστοὶ?

Chap. xxii. State some of the different opinions respecting the Herodians.

20. Chap. xxiii. 2. ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς· Explain the custom thus mentioned.

What circumstances of the Old Testament history seem designed to indicate the doctrine of a future life?

Ver. 36. ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην· How long after this prediction was Jerusalem destroyed?

21. Chap. xxiv. 2. οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθῳ· Which of the Evangelists omits this prediction, and what is observable in such omission?

Ver. 15. Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ὄνθ' ἐν Δαυὶδ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἁγίῳ· Quote the passage of Daniel to which our Lord is here supposed to allude. What is the parallel expression in St. Mark to the words ἐν τόπῳ ἁγίῳ; How are these words rendered by Grotius, Campbell, and others in the English version? State the arguments in favour of its correctness: is it an objection to it that the words are anarthrous? Quote the passage from Josephus which contains the history of the completion of the prophecy.

22. Chap. xxvii. 2. Πατάω τῷ ἡγεμόνι· What office did Pilate bear when Christ was brought before him?

Ver. 45. σκότος ἐπὶ πᾶσαν τὴν γῆν· Do any heathen writers mention this darkness?

Ver. 51. ἡ γῆ ἐσείσθη· Is there any earthquake recorded by a Roman historian as happening about this time, which seems to correspond with that here mentioned?

23. What particular miracle is the only one recorded by all the four Evangelists?

24. Enumerate the most important differences which subsist in the respective narratives of the Evangelists. What is the argument founded on such discrepancies against their truth, and how is it answered?

ST. MARK.

TRINITY COLLEGE, 1828.

[First Paper.]

I.

1. ABOUT what time did the word *εὐαγγέλιον* acquire the meaning of a gospel-history? Refer to those passages in the New Testament, in which the use of the word seems to come *nearest* to that meaning.

2. Mention any peculiarities in the *contents* and *arrangement* of St. Mark's Gospel, as compared with the others. Why is he called *ἐρμηνεύτης Πέτρον*?

II.

1. Give a short account of the political state of the Jews at this period, and trace their connexion with the Romans. To what extent does this connexion appear to have influenced the language of the New Testament?

2. "Ἐξεστι κῆνσον Καίσαρι δοῦναι ; xii. 14. Show the insidiousness of this question. What is the Greek phrase for *κῆνσον δοῦναι*? What other tax had the Jews to pay, and what was it called?

3. Who are the *τελῶναι* mentioned in Scripture? and why were they held in abhorrence? Is this feeling *corrected* by any of the Apostles? Show the impropriety of the word *Publicani* adopted by Jerome.

III.

1. Ἰουδαίοις φιλοσοφίαι τρεῖς ἦσαν, (Josephus.) What are these? Which of them does he describe as *δήμοις πιθανωτάτη*, and for what reason? State shortly the *metaphysical* tenets of the two leading sects; and give an instance from the 'Acts,' in which St. Paul turns their disputes to account.

2. What is meant by *ἡ ζύμη τῶν Φαρισαίων*? Quote the proverb on which the metaphor is founded.

IV.

1. Κηρύσσω τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, i. 14. What appears to be the origin of this phrase? Explain the force of it in Matt. xii. 28. ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ β. τ. θ. Rom. xiv. 17. οὐκ ἐστὶν ἡ β. τ. θ. βρώσις καὶ πόσις. What do you understand by οἱ προσδεχόμενοι τὴν β. τ. θ.? and give any similar description of the same class of persons.

2. Ἦλιν δεῖ ἐλθεῖν πρῶτον, ix. 11. On what grounds did this opinion rest, and what was the office assigned to him? In what light do you consider the exclamation Ἦλιν φωνεῖ, in the account of the crucifixion?

V.

1. Ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς, iv. 11. Give instances of the wide use of this word in the Gospels. Illustrate τοῖς ἔξω by a reference to the Greek philosophy.

2. Give an exposition of the parable Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὥρυκεν ὑπολήνιον, καὶ ὠκοδόμησε πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδμησε κ. τ. λ. Quote any similar applications of the same image in the Old Testament.

3. Refer to any instances of Christ's teaching by symbolical actions.

VI.

1. Ἦν δὲ τὸ πάσχα, xiv. 1. Describe and explain the ceremonies of the Paschal Supper, as instituted by Moses. What variations appear to have been admitted, before the fall of Jerusalem, or in later times?

2. By what titles is the Eucharist described in the New Testament, and in the Greek Fathers? Account for its not being expressly mentioned by St. John. Has he any allusions to it?

VII.

1. Ἐξήτουν οἱ ἀρχιερεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· ἔλεγον δέ, μὴ ἐν τῇ ἑορτῇ, xiv. 1. Why not? What circumstance afterwards induced them to do so? Show the error of the Vulgate, *non in die festo*.

2. Develope the scheme by which they proposed ἀποκτείνειν

αὐτὸν; and thence explain (1) the manner of his apprehension, (2) the questions put to him by Caiaphas and Pilate respectively, and (3) the mode of punishment by *crucifixion*.

VIII.

What were the divisions of Palestine, and in what parts of it was the scene of Christ's ministry chiefly laid? What was his *ἰδία πόλις*? Explain ἡ ἔρημος τῆς Ἰουδαίας, τὸ ὄρος, ἡ θάλασσα. How is the Syro-Phœnician woman called Ἑλληνίς?

IX.

1. Give the meaning and derivation of the words κορβᾶν, ὠσαννὰ, Γεθσημανῇ· βαρ in names of persons, βηθ in names of places: and account for the following constructions:

vii. 25. ἡ εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον.

viii. 12. ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

2. Explain shortly the following words: ἀγαρεύειν, ἀδημονεῖν, ἐντρέπεσθαι, κεφαλαιοῦν, κοῖνος (in the sense of ἀνεκτος), πύρωςις: distinguishing those which are not found, or which bear a different meaning, παρὰ τοῖς παλαιοῖς.

X.

Translate and explain the following passages, particularly the words spaced:

1. Οὐδεὶς ἐπιβλημα ῥάκους ἀγνάφου ἐπιβάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, ii. 21.

2. Ὑπαγε, σεαντὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, ᾧ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς, i. 44.

3. Ὅταν δὲ παραδῶ ὁ καρπὸς εὐθέως ἀποστέλλει τὸ δρέπανον, iv. 29.

4. Καὶ ἀνέπεσον κρασιαὶ κρασιάι, vi. 40.

5. Εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ii. 26. State the chronological difficulty in this passage, and give Middleton's solution of it.

6. Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται ἡ γυνή; xii. 23.

7. Καὶ ἐπιβαλὼν ἔκλαιε, xiv. 72. Explain ἐπιβαλὼν, and quote

any phrases in which this participle has a similar, or nearly similar force. Notice some of the meanings which have been put upon the phrase, and show why they are inadmissible.

8. Ἡ δὲ Ἑρῳδίας ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτείνειν, καὶ οὐκ ἠδύνατο. ὁ γὰρ Ἑρῳδὴς ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἀνθρώπον δίκαιον καὶ ἁγίον· καὶ συνετῆρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, vi. 19.

Theophylact in loc. Παρεντίθησιν ἐνταῦθα τὴν περὶ τοῦ θανάτου τοῦ Βαπτιστοῦ διῆγησιν ὁ Μάρκος, ἀφορμῆς δραξάμενος· τὴν δὲ Ἑρῳδιδά, οἱ μὲν ζῶντος τοῦ Φιλίππου φασὶν ἀποσπίσαι τὸν Ἑρῳδὴν, καὶ διὰ τοῦτο ἐλέγχεσθαι αὐτὸν ὡς παρανομοῦντα, τοῦ ζῶντος ἀδελφοῦ ἀποξενυνῶντα τὴν γυναῖκα· οἱ δὲ, ὅτι ἀπέθανε μὲν ὁ Φίλιππος, πλὴν ἐπὶ θυγατρὶ· θυγατρὸς δὲ οὔσης, οὐκ ἔδει τὸν Ἑρῳδὴν τὴν γυναῖκα τοῦ ἀδελφοῦ γαμῆσαι, οὐδὲ μετὰ θάνατον.

What is the provision of the Levitical law here referred to? In what manner is John the Baptist mentioned by Josephus, and what, according to that author, was Herod's motive for putting him to death?

[Second Paper.]

1. TRANSLATE the following passages:

Chap. x. 17—25.

What is the exact meaning of ἀποστερεῖν in criminal Jurisprudence? and which of the Commandments is here referred to?

Εὐκοπώτερόν ἐστι κ. τ. λ. Quote any similar proverb from Rabbinical writers. Explain the phrase "to strain at a gnat and swallow a camel:" and put it into Greek.

2. Chap. xiv. 41. Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· καθενὶδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει ἤλθεν ἡ ὥρα· ἰδού, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. Ἐγείρεσθε· ἄγωμεν· ἰδού, ὁ παραδιδούς με ἤγγικε.

Explain καθενὶδετε τὸ λοιπὸν καὶ ἀναπαύεσθε, with or without an interrogation; which is correct?

What is the meaning of ἀπέχει in Greek? and what word would a Greek writer have used instead of it in this place? Explain the euphemisms, ἡ ὥρα, ὁ καῖρος, ὑπάγειν, παραδίδουσθαι, ἄγεσθαι, as used in the Gospels.

3. Chap. vii. 3. Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, εἰὰν μὴ πυγμῇ νύψωνται τὰς χεῖρας, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστίν, ἃ παρέλαβον κρατεῖν, βαπτισμούς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν.

Give a short account of the origin and present state of the Jewish traditionary Scriptures.

CATHARINE HALL, 1828.

1. WHAT do we learn of St. Mark from the New Testament? State the arguments *for* and *against* the authenticity of the last twelve verses of his Gospel.

2. Chap. i. 1. Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. Translate this passage. Why might the ministry of John be thus denominated? Wherein did his baptism differ from Christian baptism?

3. Chap. i. 21. εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε. How are the Jewish synagogues supposed to have originated; and when were they first erected in Jerusalem? Explain the terms ἀρχισυνάγωγος and πρωτοκαθεδρία. Describe the manner in which the service was conducted.

4. Chap. ii. 10. ὁ υἱὸς τοῦ ἀνθρώπου. From what part of the Old Testament was this appellation borrowed? By what peculiarities is its usage attended? Why was it employed? And what did it imply?

5. Chap. ii. 16. οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι. Give an account of the Scribes and Pharisees respectively. Why are they so frequently classed together?

6. Chap. ii. 24. τί ποιῶσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστι; To what particular in the conduct of the disciples did the Pharisees object? Chap. ii. 26. εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιδθάφ τοῦ ἀρχιερέως. How do you reconcile this statement with 1 Sam. xxi. 1—6. where we are informed that Ahimelech was priest on the occasion here alluded to?

7. Chap. v. 12, 13. Καὶ παρεκάλεσαν αὐτὸν οἱ δαίμονες, λέγοντες. Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. Καὶ ἐπέ-

τραψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν. State Hugh Farmer's hypothesis respecting the Demoniacs of the New Testament. What objections to his system have been grounded on this passage; and how does he combat them?

8. Chap. vi. 14. ὁ βασιλεὺς Ἡρώδης. Construct a genealogy of the Herod family. What was the end of the individual here specified?

9. Chap. viii. 33. οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Give a brief history of the opinions respecting the Messiah and his kingdom prevalent among the Jews between the cessation of prophecy and the time of Jesus Christ.

10. Chap. ix. 1. εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὲν γέυσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθῆσαν ἐν δυνάμει. How have Bishops Horsley and Porteus respectively explained and applied this passage?

11. Chap. ix. 2. παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν. Describe the purposes of the transfiguration? On what other occasions were these three Apostles alone permitted to attend our Lord? Chap. ix. 15. Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν, ἐξεθαμβήθη. Why were the people so astonished immediately on beholding him?

12. Chap. ix. 41. ὅτι Χριστοῦ ἐστε. In what ceremony did this title originate? Why does the absence of the article determine it to be in this passage a *proper name*?

13. Chap. x. 39. Τὸ μὲν ποτήριον, ὃ ἐγὼ πίνω, πίεσθε. How was this prophecy respecting the two sons of Zebedee fulfilled with respect to each?

14. Chap. xii. 1. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμόν, καὶ ὥρυξεν ὑπολήνιον, καὶ ῥυκόδμησε πύργον. Why did our Lord so often teach by parables? Which parts of the Holy Land were most remarkable for their vines? Explain the terms φραγμός, πύργος and ὑπολήνιον.

15. Chap. xii. 26. Περί δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως κ. τ. λ. Specify all the intimations of a future state which the Pentateuch contains.

16. Chap. xiii. 6. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου. Chap. xiii. 14. τὸ βδέλυγμα τῆς ἐρημώσεως ἐστὶς ὅπου οὐ δεῖ. Describe the fulfilment of each of these prophecies. Chap. xiii. 27. ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων αἰτέων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. State very briefly the arguments in favour of the "double sense." How do its advocates consider this prophecy to have been *primarily* accomplished?

17. Chap. xiii. 32. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ αἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός. Give the import of the expressions *ὁ υἱός* and *ὁ υἱὸς τοῦ Θεοῦ*, as applied to Jesus Christ; and support your opinion. What conclusion have Socinians grounded on this passage; and how has it been controverted?

18. Chap. xiv. 55. Οἱ δὲ Ἀρχιερεῖς καὶ ὄλον τὸ συνέδριον. Who were called Ἀρχιερεῖς, and what was the συνέδριον?

19. Chap. xv. 25. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. John xix. 14. ὥρα δὲ ὡσεὶ ἕκτη καὶ λέγει τοῖς Ἰουδαίους· Ἴδε ὁ βασιλεὺς ὑμῶν. Mention some of the ways in which these statements have been reconciled.

20. Chap. xvi. 16. Ὁ πιστεύσας καὶ βαπτισθεὶς. Give Granville Sharp's rule respecting this construction, and Bishop Middleton's explanation of its principle. Eph. v. 5. τοῦ Χριστοῦ καὶ Θεοῦ. How was this expression understood among the Greek and Latin Fathers? 1 Tim. v. 21. τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ. Account for the manner in which they interpreted this passage.

21. Various passages to be translated.

CAIUS COLLEGE, 1828.

1. WHAT particulars are found in the other parts of the New Testament relating to St. Mark, (supposing him to be the same with "John whose surname was Mark")?

2. Give a brief summary of those events, which are related by the other Evangelists, as occurring previously to the time at which St. Mark's Gospel commences.

3. Do we learn from the Fathers that St. Mark derived a know-

ledge of the facts, which he has recorded from his own observation, or from the information of others? What is the internal evidence of the correctness of their statement?

4. Chap. i. 34. ἐν τῇ ἐρήμῳ. To what country does this refer? How does Campbell interpret the word ἐρημος, and distinguish between μετάνοια and μεταμέλεια?

5. Chap. ii. 4. Ἀπεστέγασαν τὴν στέγην οὖον ἦν—καὶ—χαλῶσι τὸν κράββατον. Explain this passage by reference to the construction of the houses of the Jews.

6. Chap. ii. 14. Καὶ παράγων εἶδε Λεὲν τὸν τοῦ Ἀλφαίου καθημένον ἐπὶ τελώνιον. What is the difference between this account and that given by St. Matthew? Explain the term τελώνιον, and the reason of its being at this place (the sea of Galilee).

7. Chap. iii. 7, 8. Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα. Draw a map of the Holy Land, distinguishing these several places and regions, and likewise the canton of Decapolis. By what name is Idumea called in the Old Testament, and the part πέραν τοῦ Ἰορδάνου, by St. Matthew?

8. Chap. vi. 14. ὁ βασιλεὺς Ἡρώδης (Matt. xiv. 1. Ὁ ὁ τετράρχης.) How was this man related to Herod the Great? Over what country did he reign? What were the dominions of his brothers? How did the supreme power pass into the family? What was the original application of the word τετράρχης, and the sense in which it was afterwards used?

9. Chap. vii. 11, 12. Ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· Κοριβαὶν (ὃ ἐστὶ, δῶρον) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. Καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ. Explain this passage fully. What argument has been drawn from the continued recurrence, in this Gospel, of the explanatory sentences (ὃ ἐστὶ δῶρον)—vii. 2. κοιναῖς χερσὶ (τοῦτ' ἐστὶν ἀνίπτοις)—viii. 26. Ἑλληνίς, (Συραφοινίκισσα τῷ γένει)?

10. Chap. viii. 12. What is the difference in signification of τῷ πνεύματι when used with and without the preposition ἐν? State also the difference of construction of ἐπαισχύνομαι and of signifi-

tion of κεφαλαῖω, when used in the New Testament, and by the classical authors.

11. Chap. ix. 2—13. Translate this passage, point out any idioms or words peculiar to the Sacred Writings, and transform them to others conformable with the Attic dialect. To whom does St. Matthew show that our Saviour here refers in speaking of Elias? What were the chief points of resemblance between the two characters, and whence did the idea arise that Elias would again appear?

12. Chap. xiii. 1—18. Translate this passage, showing by historical references, how these several prophecies were accomplished.

13. Chap. xiv. Ἰούδας Ἰσκαριώτης εἰς τῶν δώδεκα. By what other names is this person mentioned in the New Testament? Give the meaning and derivation of these names. State also the names of the rest τῶν δώδεκα, and the latest accounts of each in the New Testament.

14. Chap. xv. 43. Ἰωσήφ, ὁ ἀπὸ Ἀρριμαθαίας, εὐσχήμων βουλευτῆς —νομικὸς—οἱ ἀρχιερεῖς. What were the duties or employments of these different orders? Under what other names are they known in the New Testament?

15. Give the derivation of πώρωσις, σπεκουλάτωρ, ἀγγαρεύω, ξέστης. From what language is each of the phrases λαβόντες ἔδειραν, and τὸ ἱκανὸν ποιῆσαι, derived? Give the proper meaning of ἐνταφιάζω; and supply the ellipsis in ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον (viii. 12.)

16. When, by whom, and where was the Greek version of the Old Testament executed?

Translate the following passage:

Μετὰ δὲ τὸ παύσασθαι Ἐλιὸν τῆς λέξεως, εἶπεν ὁ Κύριος τῷ Ἰωβ διὰ λαίλαπος καὶ μεφῶν, "Τίς οὗτος ὁ κρύπτων με βουλήν, συνέχων δὲ ῥήματα ἐν καρδίᾳ, ἐμὲ δὲ οἶσται κρύπτειν; Ζῶσαι ὥσπερ ἀνὴρ τὴν ὀσφύν σου· ἐρωτήσω δὲ σε, σὺ δὲ μοι ἀποκρίθητι. Πού ἦς ἐν τῇ θεμελιῶν με γῆν γῆν; ἀπάγγειλαν δὲ μοι εἰ ἐπίστη σύνεσιν. Ἦς ἔθετο τὰ μέτρα αὐτῆς, εἰ εἶδας; ἢ τίς ὁ ἐπαγαγὼν σκαρτίον ἐπ' αὐτῆς; ἐπὶ τίνι αἱ κρίκοι αὐτῆς πεπήγασιν; τίς δὲ ἐστὶν ὁ βαλὼν λίθον γωνιαῖον ἐπ' αὐτῆς; ὅτε ἐγγεγνήσθων ἄστρα, ᾗνεσάν με φωνῇ μεγάλῃ πάντες ἄγγελοι μου. Ἐφράξα δὲ θάλασσαν πύλαις, ὅτε ἐμπέμασσαν ἐκ κοιλάδας μητρὸς αὐτῆς ἐκπορευομένη· ἐθέμην δὲ αὐτῇ νέφος ἀμφοτέρωθεν."

ἀμέλῃ δὲ αὐτὴν ἐσπαργάνωσα· ἐθέμην δὲ αὐτῇ ὄρια, περιβείς κλεῖθρα καὶ πύλας· εἶπα δὲ αὐτῇ, 'Μέχρι τοῦτου ἐλεύσῃ καὶ οὐχ ὑπερβήσῃ, ἀλλ' ἐν σεαυτῇ συντριβήσεται σου τὰ κύματα.'—²Ἦλθες δὲ ἐπὶ πηγὴν θαλάσσης, ἐν δὲ ἵχθεσιν ἀβύσσου περιεπάτησας; ἀνοίγονται δὲ σοι φόβῳ πύλαι θανάτου, πυλῶροι δὲ ᾄδου ἰδόντες σε ἔπηξαν; νενουθέτησαι δὲ τὸ εὖρος τῆς ὑπὸ οὐρανόν; ἀνάγγειλον δὴ μοι, πόσῃ τίς ἐστι; ποίᾳ δὲ γῇ χυλίζεται τὸ φῶς; σκότους ποῖος ὁ τόπος; Εἰ ἀγάγεις με εἰς ὅρια αὐτῶν, εἰ δὲ καὶ ἐπίστασαι τρίβους αὐτῶν." Job xxxviii.

ST. LUKE.

Sine Coll. et anno.

1. Give the history of St. Luke, as it may be collected from the New Testament.

2. When did Irenæus live? What circumstances, related by St. Luke, are referred to by him?

3. Who were the Samaritans? What part of the Bible did they acknowledge as sacred?

4. Into how many parts did the Jews divide the Scriptures? Which were preserved in the Ark, and which in the Holy Place?

5. State the formation of the Canon of the Old Testament, by Solomon, Ezra, and Simon the Just, and the times when they lived.

6. Give some account of Erasmus: From what class of MSS. did he form his text of the Greek Testament?

7. Give some account of the Byzantine text, and its revisal by Lucianus. And of the text published by Eusebius of Cæsarea.

8. What is the history of the Alexandrine MS.?

9. Who were the Sadducees? What sect of Greek philosophers did they most resemble?

10. Who were the τελώναι?

11. Explain the meaning of ἐν σαββάτῳ δευτεροπρωτῷ.

12. καὶ μὴ εὐρόντες διὰ ποίας εἰσενεγκῶσιν αὐτὸν—supply the ellipsis.

13. State the value of the δηνάριον in Roman asses, its weight in English grains at the time of our Saviour, and its value at the present rate of silver in English money.

14. Explain who were the persons called *Φαρισαῖοι*, *Γραμματεῖς*, *Νομικοί*.

15. Translate into Latin: chap. viii. 5—18.

16. Translate into English: chap. x. 25—37.

ST. JOHN'S COLLEGE, 1820.

1. WHAT is the distinction between the "authenticity" and "credibility" of any writings? In what manner may it be shown that the New Testament is authentic? Can any proof of the authenticity of the New Testament in general be deduced from the peculiar Greek dialect in which the several books are composed?

2. In what manner can we account for the striking resemblance in the matter, arrangement, and language of the three first of our canonical Gospels? Can it be satisfactorily shown, that St. Mark and St. Luke did not copy from each other? Show that the hypothesis of a common written document is *highly improbable*.

3. About what time is it probable that St. Luke's Gospel was written? Was it prior to those of St. Matthew and St. Mark? Can any argument be drawn from the position of the Gospels in the MSS. to the order in which they were composed? Show that the two accounts which refer the composition of St. Luke's Gospel to Troas and Macedonia cannot be entitled to much credit. Does Eusebius give any information on the subject? Is there any reason for supposing it written at Alexandria; or that St. Luke preached in Egypt? Is there any passage in *any* of the ancient Fathers from which an inference can be drawn as to the place in which it was composed? For whose use was it written; and for whose use was St. Matthew's composed? In what respects do they differ in their plan?

4. Can any inference be drawn from the Epistles of St. Paul as to the religion of St. Luke before he became a Christian? What does St. Jerome say was the opinion of people about his time, on this subject? What strong objections are there to the assertion of Wetstein that Lucas and Lucius are only different names for the same person? Can the name be contracted from Lucilius? Can any

argument be drawn from St. Luke's writings against the opinion that he was one of the *Seventy*? How long did St. Luke attend St. Paul?

5. State the outline of the argument to show that Jesus of Nazareth was

1. *A* prophet.

2. *The* prophet that should come into the world.

6. Show that the same method was observed by Jesus Christ in his establishment of the religion which he revealed to mankind, with that which had been adopted by the Almighty on giving the children of Israel a law.

7. What is the meaning of the words *εὐαγγέλιον* and *εὐαγγελίζω*? In what manner is the verb used in the *Septuagint*? Whom do you understand by *πολλοὶ ἐπεχείρησαν*, chap. i. 1.? What is the literal meaning of *ὑπηρέται*, ver. 2. and *παρηκολουθηκότες*, ver. 3.? How is the latter word used by Demosthenes? How is *κράτιστε* used in the other passages in the New Testament in which it occurs? What is the meaning of the word *ἐφημέρια*, ver. 5. and to what did the name originally belong? Is *πορευόμενοι*, ver. 6. used by Greek writers in the same signification as in this passage? What is the meaning of *ἄμεμπτοι*, ver. 6.; is this its signification in Attic writings? *ἔλαχε τοῦ θυμιάσαι*, ver. 9. What was the Jewish manner of deciding by lots? How often did the law require the priests to burn incense; and where was the altar placed? How many priests were employed about the service of the incense; and which was the part that fell to Zacharias' lot?—*πάν τὸ πλῆθος*, ver. 10.; can any inference be drawn from these words to determine whether the day was a festival or not? How did the Jews ensure a proper attendance on ordinary week days? What is the derivation of *ἀγαλλίασις*, ver. 14.? Is *ἀγαλλιάω* used in profane authors? What is the meaning of *σίκερα*, ver. 15.? Is this a description of the Nazarites? Can *δύναμις*, ver. 17. be understood of the power of working miracles? In what terms had Malachi prophesied of the forerunner? What is the derivation and meaning of *κωφός*, ver. 22.? Give instances of its use from this and the other Gospels. Complete the construction of ver. 28.—*μεγαλύνει*, &c. ver. 46., of what more ancient hymn is this an imitation?

8. What is the meaning of ἀπογραφὴ and ἀπογράφεσθαι, chap. ii. 1, 2? Why does the supposition not appear improbable, that the oath mentioned by Josephus, and the ἀπογραφὴ mentioned by St. Luke *might* be the same: and why is it highly probable, that they *were* the same? What is the meaning of ἀγραιοῦντες, ver. 8? What were the φυλακαὶ τῆς νυκτός? How many are mentioned in the Old Testament? Was any change introduced in the division of the watches? Κατ' ἔτος, ver. 41. were women required to appear before the Lord on this occasion? How often ~~in the course of a year~~ would men be required to attend at Jerusalem? At what age did the Jews begin more fully to instruct their children? At what age were they amenable to the law?

9. When and by whom was Pontius Pilate appointed Procurator of Judea? By whom was he deposed? Was he an independent governor; and what were his powers? Who ~~was~~ the first appointed to that office? How long did Lysanias hold his government; and to whom was it afterwards given? When and by whom was Caiaphas made High Priest? How long did he retain that dignity? Which of the two mentioned, chap. iii. 2. was *properly* High Priest; and what reason can be assigned for the title being given to the other? Does Josephus use the word ἀρχιερεὺς in a more *determinate* sense than the Evangelist? Under the *first* temple by whom was the High Priest elected? Was the case the same under the *second*? How was the custom observed about the time of our Saviour's birth? What were the ceremonies performed at the consecration of a High Priest?

10. What is the derivation of μεμολοία, chap. iii. 3. μεταδίδωμι, ver. 11. and τελώνης, ver. 12? Does the latter word differ from publicanus? On what account was the office particularly odious to the Jews? What soldiers are meant by στρατευόμενοι, ver. 14.? Is this word more suited to the circumstances of that time than σπαρτωταί? Show from this passage, compared with the events then occurring in Judea, that a strong argument may be deduced that this part of the Gospel is authentic.

11. What is the meaning of the word πάσχα, and whence derived? Why called ἡ ἑορτὴ τῶν ἀζύμων, chap. xxii. 1. To what day of the feast does this name particularly belong? How many days did the

Passover last ; and what were the ceremonies belonging to it? Who are meant by στρατηγοίς, ver. 4a? What is the derivation and signification of ἐξυμολόγησε, ver. 6. ; διαθήκη, ver. 20. ; συζητεῖν, ver. 23. ; παρασμοίς, ver. 28. ; ἐξηγήσατο, ver. 31. ; ἀγωνία, ver. 44. ; ἰρωτήσω, ver. 68. ? What cup is meant by ποτήριον, ver. 17. ? How many were they obliged to drink in the paschal supper? What is the difference between βαλάντιον and πήρα, ver. 35. ? What is the signification of ὕλην, ver. 52. and chap. xxiii. 31. ? How is it used in the book of Revelations ; and how in the Septuagint ?

12. Show how the accounts of the Resurrection and institution of the Eucharist are instances of the Evangelist's candour. Explain in what way the history of the Resurrection is an important part of the evidence of Christianity.

13. What is the signification of διασπρέφοντα, chap. xxiii. 2. and αποσπρέφοντα, ver. 14. Χριστὸν, ver. 2. and why is βασιλέα joined to it? ἐπίσχυον, ver. 5. Does it occur in this sense in any other passage in the New Testament? Ὁ δὲ Πιλάτος εἶπε, &c. ver. 4. where was this spoken? Did the chief priests and elders enter the Prætorium? When the governor attended at Jerusalem at the festivals for the sake of administering justice, where was the judgment-seat; and what name did it bear?—ἐκ τῆς ἑξουσίας, ver. 7. was it the practice of the Roman law to remit the prisoner to the governor of the district to which he belonged? κατηγοροῦντες, ver. 10. what was the charge they brought against him, before Herod? What is meant by στρατεύμασιν, and λαμπρὰν ἐσθῆτα, ver. 11. ? ἀνάγκη δὲ εἶχεν, &c. ver. 17. was this a custom at each of the Jewish festivals? Was it an ancient custom of the nation, or did it come from the Romans? Is there any trace in the Old Testament that such a power was vested in either the King, or the Sanhedrim, or the people? Is κλαίτε ἐν ἐμὲ, ver. 28. an usual Greek construction? What is the derivation and meaning of ἐξεμυκτήριζον, ver. 35. ; ἄσπον, ver. 41. ; παραδελού, ver. 43. ; ἐπέφωσκε, ver. 54. ? Why is παραθήσομαι, ver. 46. a future tense? Ver. 52. Did the law allow the bodies of those who were crucified to remain all night on the cross?

14. What is the signification of ἄθροος, and ἄθροος βαθύς, chap. xxiv. 1. ? Were the eleven (ver. 9. τοῖς ἑσδόκῃ) all present when the women came? What is the literal signification of παρακύβας, ver. 12.

and προσποιῶτο, ver. 28. ? How many places were there in Judea, of the name of Emmaus, and what were their distances from Jerusalem? Does ver. 27. include all the sacred books of the Jews? Mention some of the types and prophecies of the Old Testament which relate to the Messiah and his sufferings.

5. Point out the boundaries of Galilee, Samaria and Judea; the course of the Jordan; the situations of Jerusalem, Nazareth, Capernaum, Bethlehem, Arimathea, Emmaus, Bethany, Bethphage, Magdala.

TRINITY COLLEGE, 1823.

1. Give the substance of the prophecies of the Old Testament, which fix the *time* of the coming of the Messiah; and show their fulfilment in Jesus of Nazareth.

2. Give the dates of the years in which the four Gospels were probably written; with a brief general view of the circumstances and object of each.

3. Give a brief history, with dates, of the life of Jacob—marking his journeys, with the occasions of them, his death and burial. Give the list of his sons in order, with the meaning of their names, and their respective mothers.

4. Into what three periods was the life of Moses divided? Trace his descent from Jacob. Mark the exact distance of the Exodus from the calling of Abraham, and the removal of Jacob into Egypt. How does this agree with the language of Gen. xv. 13. "Thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years."

5. When was the great day of atonement? Enumerate the ceremonies enjoined on that day, and explain from the New Testament their typical import.

6. What was the occasion of the revolt of the ten tribes? What means were employed by their leader to prevent their returning to the house of David? When, and whither, were they carried captive? Did they ever return from their captivity?

7. Give a brief sketch, with dates, of events in the history of the

Jews from the closing of the canon of the Old Testament to the birth of Christ.

8. Arrange in order, with chronological dates, the following kings, assigning them to their respective divisions of Judah or Israel: Abaz, Ahab, Amon, Omri, Menahem, Ass, Jehu, Amariah, Pekah.

9. What is the nature of the difference between the language of classical Greek writers and that of the authors of the New Testament? Will this difference justify the supposition of an *arbitrary* use or neglect of the article? State the most remarkable cases of either the omission or insertion of the article; and illustrate them by examples from the Greek Testament.

10. (1) What were the *ἐφημέρια* of the priests? How many were there of them? By whom was the division first made? And how was it afterwards varied?

(2) How long did each continue on duty? And during that time where did they lodge?

(3) Which of them was the first in order? And what eminent persons afterwards belonged to it? At what season of the year did Zacharias's course come in the order of ministration?

(4) What was the service of the Levites? How were they divided? And how many of them were assigned to each *ἐφημέρια*?

11. ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου. chap. i. 9. Translate this. Is ἔλαχε a proper word? How explained? Explain the ναὸς as defining the place where this action was performed. State the error respecting the time of our Saviour's birth, which has arisen from a misunderstanding of this passage.

12. By what name does Herodotus speak of Jerusalem? Whence probably derived? What events does he record respecting it?

13. (1) Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηναίου. chap. ii. 2. Translate this with grammatical accuracy. What is Josephus's account; and how is this reconciled with it? Who was at this time governor of Syria? Who of Judea? And what connection was there between the two countries?

(2) What office is designated by ἡγεμονεύοντος? What by ἀνθυπατεύοντος τῆς Ἀχαίας? (Acts. xviii. 12). How were the

provinces divided under the emperors ; and by what magistrates were they respectively governed ?

14. (1) ἐν ἔτει πεντεκαίδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος. chap. iii. 1. What year was this, and how calculated ? Produce instances from the Old Testament of similar computations of chronology. In what relation did Tiberius stand to Augustus ?

(2) At what period did the practice become general among the emperors of associating others in the command with them ? What number were there ? What titles did they bear ? And what was the extent of their power ?

15. Translate literally, ἐπηρώτων δὲ αὐτόν [Ἰωάννην] καὶ στρατευόμενοι, λέγοντες, ver. 14. and show by historical illustration the peculiar propriety of the language used.

16. κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ, ver. 28. How is the article before φυλακῇ accounted for ? What is the import of the name, John ? And in what form does it occur in the Old Testament ? Mark (vi. 27.) says that Herod sent a σκευολάτωρα to execute John. Explain the term, and quote instances of its use in classical writers. Collect examples of the use of Latin words in the Greek Testament, and say in which writer they are most frequent.

17. Ver. 23, &c. In the genealogy of our Lord, as given by Matthew and Luke, (1) explain why one historian traces it to Adam, and the other to Abraham. (2) Point out those periods in which the two genealogies coincide. (3) Mary is called by some the daughter of Eli or Heli ; by others, of Joakim : how can this difference be reconciled ?

18. δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς, ver. 14. What were the appointed ceremonies for cleansing the leper ? What was the offering on the occasion ; and how commuted in particular cases ? Enumerate the cases of leprosy recorded in the Old Testament, with chronological dates.

19. ἐκατοντάρχου τινὸς δούλος κακῶς ἔχων, chap. vii. 2. Is κακῶς ἔχων pure Greek ? How is it explained ? Compare it with the usage of the best writers. Give an account of the divisions of the Roman army ; and thence state the number of men commanded by the ἐκατοντάρχος.

20. ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, chap. viii. 19. Who were these ἀδελφοὶ of Jesus? Collect together all the passages of the New Testament in which any mention is made of them; and thence construct a demonstrative argument to show, that they were not his brethren in a strict sense.

21. *Ibid.* ver. 42. θυγάτηρ . . . ἐτῶν δώδεκα. What idiom is this? How is the ellipsis supplied? Give instances of the idiom either in its complete or defective form.

22. καὶ γὰρ αὐτοὶ ἀφίμεν παντὶ ὀφείλοντι ἡμῖν . . . ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. chap. xi. 4. (1) Explain ὀφείλοντι, and quote other instances of the same idea being employed in the same sense. (2) Investigate the sense of τοῦ πονηροῦ by a careful comparison with other passages in the New Testament, and a reference to all the rules of Greek construction bearing on the point.

23. ἕως τοῦ αἵματος Ζαχαρίου, chap. v. 51. Enumerate the different persons of this name mentioned in the Bible, pointing out in each the circumstances of agreement or disagreement with the person here spoken of. Was the blood of any one of them "required" in any remarkable manner of the generation by whom it was shed?

24. Translate, εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν, chap. xii. 32. Refer to the principal passages of the New Testament in which the verb εὐδοκέω, is used, mentioning whether any of them require a different construction from the rest, or have a different construction given them in the English version.

25. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. chap. xiii. 33. Translate this verse; explain ἐχομένῃ; and assign a reason for the last assertion.

26. Ἱερικώ. chap. xix. 1. Where was Jericho? What was the curse denounced, and on what occasion, against the builder of it? How was it fulfilled, and in whose reign? What were the chief events of that reign?

27. φόβητρα καὶ σημεῖα. chap. xxi. 11. Enumerate the signs which Christ foretold should precede the destruction of Jerusalem; and show their historical fulfilment.

28. What apparent contradiction is there among the Evangelists respecting the *hour* of our Lord's crucifixion? What does Luke say on the subject? How may the discrepancy be reconciled?

29. Explain the value of the λεπτόν, ἀσσάριον, and κοδράντης, and give the derivation of the words.

30. Πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητής. Chap. xiv. 33. Translate this, and produce instances of the same use of ἀποτάσσομαι from the sacred writers and others.

31. Translate and explain the words ἀποστοματίζω, ἀναπήρους, ἐγκαθέτους, and πρωτοκλισίας.

32. Translate into Greek :

"And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat, saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drove them from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of those things." Acts xviii. 12—17.

ST. JOHN'S COLLEGE, 1823.

1. STATE concisely those particulars respecting St. Luke which may be collected from the books of the New Testament. What are the peculiarities of his style; and to what causes may they be attributed? Mention the chief incidents narrated by St. Luke, upon the subjects of which the other Evangelists are silent. Is any internal evidence of the connexion which subsisted between St. Paul and St. Luke observable in their writings?

2. Chap. i. 1. Ἐπειδήπερ πολλοί, &c. From what causes would this multiplicity of spurious Gospels naturally arise? Is it probable that they long survived their publication? Is there reason to consider the present Apocryphal New Testament amongst the writings here alluded to? About what time do you suppose the canon of the New Testament was formed? What sense do you attach to ἄνωθεν and καθεξῆς, ver. 3.? Ver. 11. At what hour do you sup-

pose this vision to have happened? Mention the principal offices of the priests on duty. What sense do you give to $\delta\tau\iota$, (ver. 45.) and for what reasons? Ver. 59. On what day after birth was it usual with the Jews to name their infants? Did any other nations agree with them in this particular? Ver. 64. What alteration was proposed by Elsner to avoid the apparent incongruity in this verse; and what are the objections to it? Ver. 67. What are the different Scriptural meanings of the word $\pi\rho\phi\eta\tau\epsilon\upsilon\omega$?—in which is it here used?

3. Chap. iii. 1. Show that the data of this chapter are insufficient to fix, with accuracy, the date of the birth of Christ: explain by what means we can ascertain that date with precision; and show that the chronological events here mentioned by St. Luke do coincide with it. Ver. 8. With what tenses and moods may the prohibitive particle $\mu\grave{\eta}$ be joined? Quote passages from this Gospel of the pleonastic use of $\acute{\alpha}\rho\chi\omicron\mu\alpha\iota$. Ver. 14. State the difference between $\sigma\tau\rho\alpha\tau\epsilon\upsilon\acute{o}\mu\epsilon\iota\omicron\iota$ and $\sigma\tau\rho\alpha\tau\iota\acute{\omega}\tau\alpha\iota$ —the propriety with which the former word is here used—and the argument which it affords in favour of the credibility of this Gospel. Translate and explain ver. 16, 17.

4. Chap. iv. In the history of the temptation, the answers of Christ are taken from the Old Testament; quote the passages. Ver. 5. In what significations has $\eta\ \omicron\lambda\kappa\upsilon\mu\acute{\epsilon}\nu\eta$ been used by the Evangelists and classical writers? Ver. 13. $\acute{\alpha}\chi\rho\iota\ \kappa\alpha\iota\omicron\upsilon$ —explain the meaning of the phrase. Ver. 23. The same proverb occurs in Æschylus and Cicero; quote the passages. Ver. 25. Give a short account of Elijah and Elisha; and show how their examples illustrate the argument of Christ. Ver. 38. Give the exact meaning of the word $\pi\epsilon\upsilon\theta\epsilon\rho\acute{\alpha}$, and show how it differs from $\acute{\epsilon}\kappa\upsilon\rho\alpha$.

5. Chap. xxii. 1. Give an account of the institution of the pass-over, and of the ceremonies used at its celebration; and show that the sacrifice of the paschal lamb was designed to prefigure the death of Christ. Ver. 3. State the origin and meaning of $\iota\sigma\kappa\alpha\rho\iota\omega\tau\eta\varsigma$. Ver. 5. Is there any thing worthy of observation in the *sum* which the Jewish rulers agreed to pay Judas? What prophecy was thereby fulfilled? Ver. 19. $\tau\omicron\upsilon\tau\acute{o}\ \acute{\epsilon}\sigma\tau\iota\ \tau\omicron\ \sigma\omega\mu\acute{\alpha}\ \mu\omicron\upsilon$. Give a brief historical account of the controversy to which these words have given rise.

Ver. 30. Explain the figurative language of this verse, and give a paraphrase of it. Explain the phrases: ver. 36. *ὁ μὴ ἔχων*—ver. 38. *ἰκανόν ἐστι*—ver. 49. *εἰ πατάζομεν ἐν μαχαίρᾳ*—ver. 51. *εἴτε ἕως τοῦτου*—ver. 70. *ὕμεῖς λέγετε ὅτι ἐγὼ εἰμι*.

6. Chap. xxiii. Show from passages in the New Testament, and from Josephus, that at this time the Jews had not the power of inflicting capital punishments. Ver. 7. Give an account of this Herod; the cause of his great desire to see our Saviour; and the probable cause of his enmity against Pilate. Ver. 17. Was this a Jewish custom, or introduced by the Romans? Ver. 25. Quote the passages in which Christ had himself predicted the place and mode of his sufferings; and point out their exact fulfilment. Explain and paraphrase ver. 31. Ver. 47. What is there remarkable in the expressions used by the Evangelists to declare the expiration of Christ? Ver. 53. Quote that part of the prophecy (Isa. liii.) which describes the burial of Christ; give the true translation of the passage; and show that the accounts of the Evangelists perfectly accord with it.

7. Chap. xxiv. Supply, from the other Evangelists, a full account of the transactions which took place on the morning of the resurrection. Ver. 12. To what word in the verse do you join *πρὸς αὐτὸν*? Explain the meaning of *παροικεῖς*;—*ἐναντίον τοῦ Θεοῦ*; ver. 19. *τρίτην ταύτην ἡμέραν ἄγει*; ver. 21.—*κέκλικεν ἡ ἡμέρα*; ver. 29. and the construction of ver. 47.

8. Give the derivations and accurate meanings of *πεπληροφορημένων*;—*κατηχήθης*—*κωφός*—*ἀντελάβετο*—*αἶων*—*ἀνατολή*—*ἡγεμονία*—*διασείσῃτε*—*φιμώθητι*—*ἄζυμοι*—*πάσχα*—*ἀνώγειν*—*κατάλυμα*—*εὐεργέται*—*βαλάντων*—*ἐπόπτοντο*—*κρανίον*—*παράδεισος*—*συγκατατεθειμένος*—*ἀντιβάλλετε*.

ST. JOHN'S COLLEGE, 1824.

1. Give a proof, from the New Testament itself, independently of external evidence, that the Gospels could not have been written by any other persons than persons so circumstanced as the Evangelists. What argument for the divine origin of our religion has

been derived from the originality of the phraseology and doctrines of the Christian Scriptures? Give an outline of the argument, by which the integrity of the New Testament is established. From what do you infer that St. Luke wrote his Gospel for Gentile converts?

2. Chap. i. 5. Quote, or refer to the passages of the Old Testament, which give an account of the offices, divisions, dress, and revenue of the Jewish priests. Ver. 17. Translate and explain this verse: from what prophet are the words taken? In what passage does Christ apply that prophecy to John the Baptist? Show the propriety of representing the Baptist under the name of Elijah. Ver. 45. What different interpretations have been given to this verse? Which do you prefer? Ver. 46. What hymn in the Old Testament does the Magnificat resemble? Give a full explanation of verses 54 and 55, and an account of the compilation of the Liturgy. Explain the expressions: Ver. 6. ἐνώπιον τοῦ Θεοῦ. Ver. 24. περιέκρυβεν ἐάντην. Ver. 25. ἀρελεῖν τὸ ὄνειδος μου. Ver. 39. ἀναστᾶσα ἐπορεύθη. Ver. 69. κέρας σωτηρίας. Ver. 78. ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους.

3. Chap. ii. 1. To what do you refer ἐν ταῖς ἡμέραις ἐκείναις? Give the date and place of the birth and death of Augustus: by whom was it proposed that he should receive that name? Which of the Roman emperors was the last who was entitled to the name of Cæsar? Ver. 34 and 35. Translate and explain these verses. Give the derivation and meaning of κατάλυμα, ἀγραυλοῦντες, παράκλησις, ἀποκάλυψις, κερηματοσμένον, συνοδία, ἀνθρωπολογεῖτο, ῥομφαία.

4. Chap. iii. State briefly the means by which the year of the birth of Christ can be exactly determined. Quote the passages which record the admission of Tiberius to a participation in the empire, during the life of Augustus. Ver. 16. By comparing this passage with the corresponding account (Mark i. 7, &c.) show that the hypothesis that St. Mark and St. Luke borrowed from a common document is improbable. By what other hypothesis can the verbal coincidence be accounted for? Ver. 4. To what does this prophecy of Isaiah primarily allude?

5. Chap. xxii. What is requisite to constitute a type? By what types of the Old Testament were the Sacraments of Baptism, and

the Lord's Supper, prefigured? Explain the meaning of verses 16, 20, 29, 30, 54. Supply from the other Evangelists a full account of what occurred between the apprehension of Christ, and his being brought before Pilate.

6. Chap. xxiii. 30. Show the exact completion of what is here predicted. Ver. 31. What is the meaning of this proverbial expression? Where does it first occur? Ver. 38. How do you account for the different superscriptions of the cross? Ver. 44. How do you reconcile this account of the hour with St. John xix. 14.? Ver. 53. Show that this account of the burial of Christ agrees precisely with the prophecy, Isaiah liii. 54. What do you mean by *σάββατον ἐπέφωσκε*?

7. Chap. xxiv. 25. Quote the passages of this Gospel, in which an appeal is made to the prophecies of the Old Testament, as affording a principal proof of the divine mission of Jesus Christ. Quote the prophecies which determine the time and place of his birth—his divine nature—sufferings—resurrection—ascension. Ver. 44. Show that the writings, which here receive the sanction of Christ, are the very books which compose the canon of the Old Testament. Ver. 51. What time intervened between the resurrection and ascension?

ST. JOHN'S COLLEGE, 1828.

1. WHAT was the birth-place of St Luke, his religious creed, and that of his parents? What passages in the sacred writings are supposed to bear upon the two latter points? Trace his journeyings as far as they are known from Scripture. What were his qualifications for writing a history as compared with those of the other Evangelists? Is he more or less circumstantial than St. Matthew? At what age did he die? *Τὸ κατὰ Λοῦκαν ἅγιον Εὐαγγέλιον*. Translate this. Of what name is Lucas supposed to be an abbreviation? What internal evidence is there of the identity of Luke the Evangelist and the physician? How is it known that the same person was the author of the Gospel and of the Acts of the Apostles? What grounds are there for the supposition that St. Paul wrote the Gospel?

2. At what place, and in what language is this Gospel supposed

to have been written? Who were the two persons whom our Lord joined on his way to Emmaus? Does St. Luke appear to have classified events chronologically? Mention the five heads into which the Gospel of Luke is said by some to be divided. Have any ancient classical biographers or historians classified events not chronologically? Mention the date of the commencement of the transactions related in this Gospel according to Usher, to the Rabbinical and the Julian period. Why are four consuls always mentioned in Christian chronology? Dominical letter C. Epact 4.—Explain these terms. How far is tradition a legitimate guide in matters of Gospel history? What light does it afford us as to the time of the composition of this Gospel, and to the person by whom it was composed.

3. State some interesting facts related by St. Luke which are omitted by St. Matthew and St. Mark? What is the difference between the genealogies given by St. Luke and St. Matthew? Account for it. What difficulty is there in the earlier part of the genealogies themselves exactly analogous to, and so helping us to solve the difficulty at their termination? A critic supposes the first chapter of this Gospel to have been composed by one person and part of the second by another. Is there any thing in the first verse of the second militating against that hypothesis? He draws an argument from the double mention of the descent from David. Is there any force in this?

4. Chap. i. 3. Does this verse throw any light on the kind of inspiration enjoyed by the Evangelists? *καρτίῳ Θεόφιλε*. Does the word *καρτίστος* thus used mark at all the period of the Roman empire at which this Gospel was written? *ἐξ ἐφημερίδας Ἀβιάν*. How many courses were there? Which in order was that of Abian? By whom were these courses established? Is the mention of such particulars as this confirmatory of the truth of the history? Ver. 11. For what space of time had vision and miracle ceased? What is the meaning of the name *John*? Wherein did John resemble *Elias*? Had *Malachi* prophesied of him? What is the meaning of *σικερα*? What English word is derived from *σικερα*.—*ἐν ταῖς ἡμεραις Ἡρώδου*? What would this be in classical Greek? Ver. 39. What city is this? Of whom was it the peculiar residence? How far was it

from Nazareth? ἐπισκιάσει σοι. Does the use of this word show that the author lived in a warm country? Ver. 48. ἐπέβλεψεν. Illustrate the word by a quotation from Horace? Ver. 78. ἀνατολὴ ἐξ ὄψεως. To whom do you suppose this to apply? From what part of the verb ἀνατέλλω is ἀνατολή derived? Do you think it most appropriately describes the dawn of day, or the sun-rise itself? ἐν ταῖς ἐρήμοις. What is meant by this? What are boundaries of the great wilderness of Judea? How do you account for the children of Israel having wandered in it for so long a time as forty years? Ver. 68. ἐποίησε λύτρωσιν. Explain the peculiar meaning and aptitude of this word.

5. Chap. ii. 2. What is the difficulty of this verse? How is it explained by Dr. Hale? Where was Bethlehem? Why was it called Bethlehem Judah? Ver. 19. συμβάλλουσα. Explain this word. What is the corresponding English term? Ver. 22. What were the number of days of purification? Ver. 32. φῶς εἰς ἀποκάλυψιν ἔθνων. Translate this literally. Ver. 39. ὑπέστρεψαν. How is this best reconciled with St. Matthew's account? Is it confirmed by a consideration of the age of the children whom Herod slew? Ver. 46. μεθ' ἡμέρας τρεῖς. What would this be in classical Greek? ἐν μέσῳ κ. τ. λ. What account does Josephus give of his own intercourse with the doctors confirmatory of this account? Ver. 52. προεκοιμήθη. What is the metaphor?

6. Chap. iii. 1. What Herod was this? Do we hear of him again? Is the style and matter of these two verses characteristic of authenticity? What and where was Abilene? During what years did Tiberius reign? Ver. 3. Was baptism used among the Jews? Explain the words διασείσητε and συκοφαντήσητε. Ver. 19. τῆς τοῦ ἀδελφοῦ αὐτοῦ. What was the threefold guilt of this marriage? Did the imprisonment of John take place before or after the baptism of Christ? Ver. 22. Ver. 23. ἀρχόμενος. What is the difficulty here? ὡς ἐνομίζετο. Is the word used in a like sense by any classical author?

7. Chap. xx. 19. Who was emperor at this time? What emperor first impressed the coinage with his own image? Where did this conversation take place? Ver. 27. Who was Sadoc? What was his creed? Explain the argument of our Lord in verses 36, 37, 38.

What was Moses's occupation at the time of this vision? Ver. 41.—4. What do you suppose our Saviour's aim to have been in proposing this question? Ver. 38. Translate this verse literally. Is the article required before Θεός? The latter clause has been interpreted thus: "*All who are his, are rewarded with life;*" a reference being made to chap. v. 33. οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσι. Show that the two sentences are perfectly different. What case is σοί.

8. Chap. xxi. In which court of the Temple was the treasury? Does the word English mite well represent the Greek λίτρον? Ver. 6. In what very remarkable manner was the prophecy in this verse fulfilled? Ver. 8, 9, 10, 11, 12. Exhibit the fulfilment of the prophecies contained in these verses. Ver. 20, 21. How was it possible to flee when Jerusalem was thus encompassed with armies? Ver. 23. ταῖς θηλαζούσαις. What remarkable story is told by Josephus, and supposed to be a particular instance of the general fulfilment of this prophecy? Ver. 26. ἀποφυγόντων. What is the literal meaning of this word? Ver. 19. What is the parallel expression in St. Matthew? Ver. 32. How long after the term at which this was spoken did the destruction of Jerusalem take place? Did any of the Evangelists write before that catastrophe? Have they all mentioned this prophecy? Ver. 27. ἐν νεφέλῃ. Mention other passages of Scripture in which our Lord is described as coming or to come with a similar attendance. Chap. xix. 37. Do the disciples seem to have understood our Saviour's prediction?

9. Chap. xxii. 1. Why was this feast so named? τοῖς στρατηγοῖς. Who were these? Explain their office according to the Talmud, and illustrate by it Rev. xvi. 15. τὸ πάσχα. How many paschal lambs does Josephus state to have been killed at one passover in the reign of the Emperor Caius? At what time of the day was the paschal lamb killed? At what time was our Lord crucified? Ver. 11. ὁ διδάσκαλος, and ver. 19. τοῦτό ἐστι τὸ ὥμῳ μου. Is there any thing emphatic intended by the use of the article in these two places, or is it ordinary? Ver. 25. ἐνεργεῖται. Explain the allusion. Ver. 30. τὰς δώδεκα φυλάς. By whom were the ten tribes carried into captivity? Does Josephus seem to think that any of them had returned? Ver. 66. ὡς ἐγένετο ἡμέρα κ. τ. λ. Was there an

unusual precipitancy in the execution of the sentence passed on our Lord? What was the time appointed according to the Talmud for the hearing of capital causes? Did the crucifixion take place under the Jewish law?

10. Chap. xxiii. 1. What was Pilate's office? What is his character for humanity? How and where did he die? What were the two cities in which our Saviour seems principally to have resided? Ver. 21. Quote Cicero's description of the ignominy of the punishment by crucifixion. Ver. 38. What conclusion would you draw from this verse concerning the vernacular tongue of Judea? Ver. 47. In what language was this exclamation probably made? Do you suppose any particular allusion intended by the use of the word *δικαιος*? Ver. 44. *σκόρος*. Why must this of necessity have been preternatural? Ver. 45. What did the rending of the vail indicate? How has St. Paul beautifully illustrated this in his Epistle to the Hebrews? Ver. 63. Is there any thing in this verse indicative of the wilful blindness of the Pharisees?

11. Chap. xxiv. 10. How many Marys are there mentioned in the Gospels? Ver. 11. Show the beauty of this verse. Ver. 18. *ὁ εἰς*. Is the use of the article correct in this place? Ver. 21. *τρίτην ταύτην ἡμέραν*. When a pronoun is joined with its noun, as in this case, is the article generally interposed or not? Ver. 50. Where was the Bethany here mentioned? Ver. 1. *ἄρθρου βᾶθος*. How does Homer describe this season of day? Draw a map of Judea without the tribes.

TRINITY COLLEGE, 1829.

1. WHAT peculiar names have been given to the original language of the New Testament? Out of what elements is that language composed? Over what parts of it has each of its several elements exerted the greatest influence? Does it differ more from classical Greek in the use of words, or in the combination of them? Mention a few instances of each kind, and explain the reasons which gave rise to such differences as are the most frequent. Give a brief view of the chain of events which led to the formation of that

language. What evidence does it afford of the age, country, and condition of the authors? What language did Jesus speak? What Greek authors are of the greatest service for elucidating the language of the New Testament? What advantages have resulted from the New Testament being written in that language? What has been the most permanent effect produced by the conquests of Alexander?

2. Point out the circumstances in the age when Christianity appeared, which were peculiarly favourable to its diffusion, and which would not have been found a century earlier or later. Give an account of those events in the history of the Jews since the captivity, which tended to promote the same end.

3. What is the primitive meaning of *διαθήκη* and of *εὐαγγέλιον*? What reasons led the church to give the name of *διαθήκη* to this volume of Scripture? What controversy has taken place with regard to the meaning of *διαθήκη*? Which interpretation is sanctioned by the usage of the Latin Fathers, or by the use of the word in the Scriptures? Translate and explain the meaning of *διαθήκη* in the following passages:

Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, chap. xxii. 20. How do these words differ from the words of institution in the other Evangelists? What action is recorded of Moses, by which this institution is typified? and how is it referred to in the Epistles?

Καὶ ἔδωκεν αὐτῷ διαθήκην τῆς περιτομῆς. Acts vii. 8.

Τὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται. 2 Cor. iii. 14.

Ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθιβεῖ ἢ ἐπιδιατάσσεται· ποῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν ὁ μετὰ ἑτῇ τετρακόσια καὶ τριάκοντα γεγονώς νόμος οὐκ ἀκυροῖ. Gal. iii. 17. What is the period meant by these 430 years?

4. When was the canon of Scripture definitively settled? What is meant by the word *canon*? in what manner did *canonize* acquire its present sense? Explain the etymological and the ecclesiastical meaning of *apocryphal*, *liturgy*, *church*, *collect*, *catechism*.

5. What is the nature of the coincidences which we find between the several Gospels? Do they extend over the whole four? Give a brief view of the hypothesis which have been started in order to account for these coincidences.

4. Translate :

Ἐπειδὴ τέσσαρα κλίματα τοῦ κόσμου εἰσὶ, καὶ τέσσαρα καθολικὰ πνεύματα, κατέσκαρται δὲ ἡ ἐκκλησία ἐπὶ πάσης τῆς γῆς, στάλος δὲ καὶ στήριγμα τῆς ἐκκλησίας τὸ εὐαγγέλιον, καὶ πνεῦμα ζωῆς· εἰκότως τέσσαρες ἔχρην ἔχειν αὐτὴν στάλους, πανταχόθεν πνέοντας τὴν ἀφθαρσίαν, καὶ ἀναζωποροῦντας τοὺς ἀνθρώπους. Ἐξ ὧν φανερόν ὅτι ὁ τῶν ἀπάντων τεχνίτης Λόγος, ὁ καθήμενος ἐπὶ τῶν χερουβιμ, καὶ συνέχων τὰ πάντα, φανερωθεὶς τοῖς ἀνθρώποις ἔδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον, ἐνὶ δὲ πνεύματι συνεχόμενον. Καὶ γὰρ τὰ χερουβιμ τετραπρόσωπα· καὶ τὰ πρόσωπα αὐτῶν εἰκόνες τῆς πραγματείας τοῦ υἱοῦ τοῦ θεοῦ. Τὸ μὲν γὰρ πρῶτον ζῶον, φησὶ, ὅμοιον λέοντι, τὸ ἔμπρακτον αὐτοῦ καὶ ἡγεμονικὸν καὶ βασιλικὸν χαρακτηρίζει· τὸ δὲ δεύτερον ὅμοιον μόσχῳ, τὴν ιεροουργικὴν καὶ ἱερατικὴν τάξιν ἐμφαίνει· τὸ δὲ τρίτον ἔχον πρόσωπον ἀνθρώπου, τὴν κατὰ ἄνθρωπον αὐτοῦ παρουσίαν φανερώματα διάγραφον· τὸ δὲ τέταρτον ὅμοιον αἰετῷ ποτωμένῳ, τὴν τοῦ πνεύματος ἐπὶ τὴν ἐκκλησίαν ἐφιπταμένον δόσιν σαφηνίζει. Καὶ τὰ εὐαγγέλια οὖν τοῖς τοῖς σύμφωνα, ἐν οἷς ἐγκαθίσταται Χριστός. Τὸ μὲν γὰρ κατὰ Ἰωάννην τὴν ἀπὸ τοῦ Πατρὸς ἡγεμονικὴν αὐτοῦ καὶ ἔνδοξον γενεὰν διηγείται. Τὸ δὲ κατὰ Λουκᾶν, ὅτε ἱερατικοῦ χαρακτήρος ὑπαρχόν, ἀπὸ τοῦ Ζαχαρίου θυμωῶντος τῷ θεῷ ἤρξατο· ἥδη γὰρ ὁ σιτευτὸς ἡτοιμάζετο μόσχος, ὑπὲρ τῆς ἀνευρέσεως τοῦ νεωτέρου παιδὸς μέλλον θυεσθαι. Ματθαῖος δὲ τὴν κατὰ ἄνθρωπον αὐτοῦ γέννησιν κηρύττει. Μάρκος δὲ ἀπὸ τοῦ προφητικοῦ πνεύματος τὴν ἀρχὴν ἐποίησατο, τὴν πτερωτικὴν εἰκόνα τοῦ εὐαγγελίου δεικνύων· διὰ τοῦτο δὲ καὶ σύντομον καὶ παρτρέχουσαν τὴν καταγγελίαν πεποιήται· προφητικὸς γὰρ ὁ χαρακτήρ οὗτος. Irenæus iv. 11. Explain the various scriptural allusions contained in this passage. By which of the sacred authors is the vision of the cherubim described, and what are the peculiarities in the description given by each? Sedulius says,

Hoc Matthæus agens hominem generaliter implet :

Marcus ut alta fremit vox per deserta leonis :

Jura sacerdotis Lucas tenet ore juveni :

More volans aquilæ verbo petit astra Joannes.

Which of the two modes of symbolizing the Evangelists has been usually adopted by painters ?

7. What internal evidence do we find to confirm the tradition that the book of Acts is by the same author as St. Luke's Gospel? What do we learn of St. Luke's life, either from his own works, or from any other parts of Scripture? What light may be derived as to his condition from his name and profession? How are we led to conclude that he was a Gentile convert to Judaism? Is there any reason to suppose that St. Luke ever saw the Saviour?

8. What is recorded of the Theophilus to whom this Gospel is addressed? Enumerate the grounds of argument to be found in St. Luke's works which tend to show that he was writing for the use of an Italian.

9. What may we suppose to be the time when St. Luke's Gospel was written? arguing from the internal evidence contained either in it or in the Acts.

10. What circumstances of our Saviour's life do we learn exclusively from St. Luke? From what sources may we suppose that he derived his information? Whom may we conceive to be the πολλοί mentioned in his preface? Explain the meaning of πεπληροφορημένων in the same preface, of παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, and of κατηχήθη.

11. Chap. i. 5. What were the ἐφημερίαι of the priests? What was the duration of each ἐφημερία? and how came that name to be applied to them? When were they originally instituted? What appears to have been the precise nature of David's regulation concerning them? Illustrate this by reference to a similar fact in Roman history? What circumstances occasioned their re-establishment by Hezekiah? and by Nehemiah? How many ἐφημερίαι were there? In what manner was the service of the year distributed amongst them? What was the nature of the Jewish year? What two fixed points are afforded by the ἐφημερίαι, to assist us in determining the season of our Saviour's birth?

12. Chap. i. 15. Οἶνον καὶ σίκερα οὐ μὴ πίνῃ. What is σίκερα? Explain the construction οὐ μὴ πίνῃ: what is its meaning? and how does it acquire that meaning? What is the nature of the institution here referred to? and on what occasions do we find mention of it in the Old Testament?

13. Chap. i. 17. Ἐν πνεύματι καὶ δυνάμει Ἡλίου. Why of Elias?

quote the prophecy referred to; and the other passages of the Gospels in which John is spoken of as Elias: enumerate the points of resemblance between them, and give a view of the chief events in the life of John the Baptist, so far as they can be collected from the New Testament.

14. Chap. i. 36. Ἐλισάβετ ἡ συγγενὴς σου. Faustus inferred from this that Mary must have been of the tribe of Levi. Explain the grounds of his argument, and show its fallacy.

15. Chap. ii. 1. Ἐξῆλθε δόγμα, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. Ἀυτὴ ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Translate this passage literally, and point out the chronological difficulty that has been found in it, as well as the modes of solving it that have been suggested. What are the various meanings of ἡ οἰκουμένη in the New Testament? what is it in this passage? quote other passages where it is used in the same manner. What countries were liable to the Roman ἀπογραφὴ? and what was its purpose? Translate "Clitarum natio, quia nostrum in modum deferre census, pati tributa, adigebatur, in iuga Tauri abcessit." Tacitus vi. 41: explain the connexion between *census* and *tributa*, and the distinction between *tributa* and *vectigalia*: show how this distinction is observed where Sallust says—"semper illis (paucis) reges tetrarchæ vectigales esse, populi nationes stipendia pendere." Cat. 20. What was the condition of Judea at this time? and how did it become liable to the ἀπογραφὴ? What was the Roman name of Κυρήνιος? explain the change of vowels in the Greek form of it. What was the Roman title implied in the Greek word ἡγεμονεύοντος?

16. Chap. ii. 8. Ποιμένες φυλάσσοντες φυλακάς. What inference may be drawn from this fact with regard to the season of our Saviour's birth? What mistake occasioned the fixing it at the winter solstice?

17. Chap. ii. 23. Πᾶν ἄρσεν διάνοιγον μήτραι ἅγιαι τῷ Κυρίῳ κληθήσεται. On what occasion was this law first given? Explain the nature of it, and of the institution which was afterward substituted for it. What was the law of redemption?

18. Translate οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῇ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον (καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί, chap. ii. 34. Quote any expressions of our Lord's to the

same purpose, and show how the various parts of this prophecy were fulfilled.

19. Chap. iii. 14. Ἐπηρεύων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· καὶ ἡμεῖς τί ποιήσομεν. Ὁ δὲ εἶπε πρὸς αὐτούς· μηδένα διασεῖσθε, μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀφωνίοις ὑμῶν. What is the exact force of *στρατευόμενοι* in this passage? Is any event recorded which affords us an explanation of their presence in the wilderness? Explain the meaning of *διασεῖσθε*, *συκοφαντήσητε*, *ὀφωνίοις*, giving their etymology and the corresponding Latin words.

20. Τελῶναι καὶ ἀμαρτωλοί. What are the usual meanings of ἀμαρτωλοί in the New Testament? What led to the perpetual combination of this word with *τελῶναι*? What are the Roman names which answer to *τελώνης* and *ἀρχιτελώνης*? Explain the origin of these names, and give an account of the office of the ἀρχιτελώναι. From what rank were they usually taken?

21. Give a brief account of the various Jewish sects. Whence did they derive their name? When did they spring up? What causes gave rise to them?

22. Chap. v. 36. Οὐδεὶς ἐπιβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ τὸ ἀπὸ τοῦ καινοῦ. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή γε, ρήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον· καὶ ἀμφοτέροι συντηροῦνται. Καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γὰρ ὁ παλαιὸς χρηστότερός ἐστιν. Translate this; what are the customs alluded to in it? give a full explanation of the meaning of the parable, as connected with the occasion when it was delivered.

23. What was the *σάββατον δευτερόπρωτον*? and why was it so called?

24. Give a list of the Jewish prophets in chronological order, mentioning the leading events in Jewish history which occurred during the life of each.

ST. JOHN'S COLLEGE, 1829.

1. WHAT has given rise to the supposition that St. Paul dictated the Gospel of St. Luke? Which of the ancient heretics published a

chaastised edition of this Gospel? What were his peculiar opinions respecting the Jewish Scriptures? What is the title of that apocryphal Gospel supposed to have been alluded to by St. Luke, from which Bishop Marsh imagines the fabulous history in the Koran of the birth of Christ and John the Baptist is principally taken?

What little historical evidence is there of St. Luke having published his Gospel in Troas or in Macedonia? what omission in St. Luke's narrative seems to contradict the opinion that he published his Gospel in Ægypt? In what passage does St. Paul apply to St. Luke's Gospel the title of "the Scripture"?

2. Give a short account of the different forms of government, with the dates of the great political changes, among the Jews, from the patriarchal times, to their final destruction by the Romans. Give a detail of the circumstances which placed Herod on the throne of Judea.

3. By whom were the priests divided into twenty-four classes? How many of these returned from the Babylonish captivity? Did the whole class officiate in the temple-service at the same time? In what part of the temple was the altar of incense placed? What was the earliest kind of sacrifice among heathen nations? In what persons was the office of priesthood originally vested? was it hereditary among any other people than the Jews?

4. *ὄλον καὶ σκέπα*. To what state are the vows of the Nazarite thought by some to have reference? In confirmation of this opinion what is positively affirmed by certain Jewish doctors concerning the vine? What two examples are given in the Scriptures of Nazaræi nativi? *περιέκρυβεν ἑαυτὴν* &c. explain the reason of this retirement.

5. *εἰς ὄρειν*. What part of the country is probably here intended? Give the five different appellations of the country inhabited by the Jews, with the derivation of the names. *Ἐν ταῖς ἐρημοῖς*. What must we understand by deserts in Scripture language? What was the name of the desert in which John the Baptist preached?

6. *Δόγμα παρὰ Καισάρως*. What heathen historian speaks of Augustus having, at first only, enacted laws in the ancient form, and of his gradually introducing the custom of giving the force of

laws to his own edicts? What was the sum exacted from each individual Jew, in addition to other taxes and tributes? Distinguish between "vectigales" and "stipendiarii."

7. *πειραζόμενος ὑπὸ Διαβόλου.* Two objections are raised here against the divinity of Christ, state them, and the solution of them. *Ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἑξ*, reconcile this account of St. James, of the drought in the time of Elijah, with the account given in the Book of Kings, in which it is said, In the third year the word of the Lord came unto Elijah, saying, Go show thyself unto Ahab, and I will send rain upon the earth. What is the application of these instances of Elijah being sent to the widow of Sarepta, and Elisha to Naaman the leper?

8. *Τοῦτό ἐστι σῶμά μου.* There are three expositions of these words given by Lutherans, Papists, and our own Church. State them fully.—What is the resemblance noticed by Whitby between the usage of the words "*τὸ διδόμενον*" and "*τὸ ἐκχυνόμενον*" in the present tense, and the words used in the institution of the rite of circumcision and in the appointment of the feast of the Passover?

9. *τὸ σάββατον ἐπέφωσκε.* What was the evening of the sabbath called by the Jews, which explains this expression? *Ἔως εἰς Βηθανίαν.* St. John speaks of Bethany as being fifteen stadia from Jerusalem; St. Luke speaks of it as being distant a sabbath-day's journey; explain and reconcile these differences.

10. *Ἐνένεον ἐν τῷ πατρὶ αὐτοῦ τό τι ἂν θέλοι καλεῖσθαι αὐτόν.* Translate literally, and explain the construction of this passage. *Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ,* what argument has been drawn from this against the time of our celebration of the nativity of Christ? Quote a passage from the *Œdipus Tyrannus*, showing that the custom of driving their flocks into the wilderness from spring to autumn prevailed also among the Greeks.

11. *Ἐν τῷ εἰσαγάγειν τοὺς γονεῖς τὸ παῖδιον τοῦ ποιῆσαι αὐτούς.* Translate literally, and explain this construction. *Ἰατρὲ θεράπενσόν σε αὐτόν.* Cap. iv. 23. Explain the application of this proverb, as used here, and also the expression *εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξήρῳ τί γένηται*; translate the following passages: *ὡ ἀνοήτοι καὶ βράδεις τῇ καρδίᾳ τοῦ πιστεῦν—εἰσηλθε τοῦ*

μείναι σὺν αὐτοῖς—Καὶ ἐγένετο ἐν τῷ εὐλόγειν αὐτὸν αὐτοῦς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς οὐρανόν.

ST. JOHN.

EMMANUEL COLLEGE, 1826.

1. STATE the leading arguments by which the truth of Christianity may be established.

2. Mention some of the most remarkable prophecies respecting the coming of the Messiah, and show that they agree in the person of Jesus of Nazareth.

3. On what important occasions was St. John selected with St. Peter and St. James to accompany our Saviour, when the rest of the Apostles were not admitted? And how does it appear that he enjoyed more than any of the others, the affection and confidence of his divine Master? What part did he take in the propagation of the Gospel after the ascension of Christ, and when did he die?

4. What are the earliest and latest dates assigned by the critics to the publication of this Gospel? and what arguments are brought forward in support of the latest?

5. What was the immediate design of this Gospel? What is the nature of the matter it contains?

6. *Βασιλεία τοῦ Θεοῦ*. Give the different meanings in which this phrase is used in the Gospels. State what were the notions of the Jews respecting the kingdom that Christ was to establish.

7. *Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις*. What was the origin of the enmity between the Jews and the Samaritans? By what means was it increased? Give instances from the Gospels of the existing hostility between these two nations.

8. *Οὐδενὶ δεδουλέκαμεν*. In what sense is this to be understood? To what nations had the Jews actually been in bondage, and under whose subjection were they at this time?

9. *Πεντήκοντα ἔτη οὐπὼ ἔχεις, καὶ Ἀβραάμ ἐώρακας*; How old

was Christ when this was spoken? About what age was he when he commenced his ministry, and at what age was he crucified?

10. Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσπερ ἕκτη. (St. John xix. 14.)

Ἦν δὲ ὥρα τρίτη καὶ ἐστύρωσαν αὐτόν. (St. Mark xv. 25.)

How do you reconcile these two texts respecting the hour of our Saviour's crucifixion?

11. Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστίκει ὁ Ἰησοῦς, καὶ ἔκραξε, λέγων, ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω.

Give a short account of the three great Jewish festivals. State what remarkable ceremony suggested the above words, and what feast is alluded to.

12. Give the derivation and explain the meanings of the following words, *κερματισμός*,—*κολυμβήθρα*,—*παράκλητος*,—*συνδάριον*,—*σκανδαλίζω*,—*παρόρησία*,—*κατήγορος*,—*γλωσσοκύμη*,—*χειρίαι*,—*ἐμβριμᾶν*,—*θρέμμα*. And show the difference between *ἱμάτιον* and *χιτῶνα*, *ἐῖπνον* and *ἄριστον*.

13. Draw a map of Palestine, dividing it according to the twelve tribes.

14. To be translated into Greek prose.

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily I say unto thee, When thou wast young thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This he spake, signifying by what death he should glorify God."

TRINITY COLLEGE, 1827.

I.

1. WHAT was the parentage and occupation of St. John?

2. Under what circumstances was he called to follow our Saviour?

3. Mention some of the principal particulars related of him in the New Testament, either in the Gospel, or elsewhere.

4. When and how did he die?

5. When and how did his brother James die?

II.

1. At what date was the Gospel of St. John written?

2. Give a general account of the character and subjects of the discourses of our Saviour recorded by St. John, as distinguished from those recorded by the three former Evangelists.

3. What appears to have been the chief object of St. John in writing his Gospel as inferred from its contents in general, and from those of the first chapter more particularly? What person and what particular tenets did he intend to oppose, according to Irenæus?

4. Quote the principal passages in this Gospel which establish the divinity of Christ;

5. His pre-existence;

6. His omniscience;

7. The personality of the Holy Spirit.

III.

1. Ἐν ἀρχῇ ἦν ὁ λόγος.—What is here meant by ἐν ἀρχῇ? Illustrate by reference to passages in this Gospel, or in other parts of Scripture.

2. Explain the derivation and meaning of the appellation ὁ λόγος.

3. καὶ Θεὸς ἦν ὁ λόγος. Translate this. Would any and what difference be made in the sense if it were καὶ ὁ Θεὸς ἦν ὁ λόγος?

4. Chap. i. 14. καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ. On what occasions did this more particularly take place? Explain what is meant by it as taken in a general sense.

5. Chap. i. 21. Ἠλίας εἶ σύ; Explain the reason of this question addressed to John the Baptist.

6. Was the rite of Baptism instituted by our Saviour, or by whom and when before had it been practised?

Chap. iii. 28. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ.

7. What was the subject of this discussion?

8. What is the force of the expression ἐγένετο ἐκ τῶν μαθητῶν?

IV.

1. Chap. iv. 6. ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. What is the sense of οὕτως here?

2. Chap. v. 46. Μωϋσῆς—περὶ ἐμοῦ ἔγραψεν. Show this by reference to the Old Testament.

Chap. vi. 27. τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός·

————— 70. καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν.

Chap. vii. 35. εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι.

3. Explain the expressions ἐσφράγισεν, διάβολος, διασπορά τῶν Ἑλλήνων.

Chap vii. 38. Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζωῆς.

4. Explain the meaning of this verse.

5. What is the construction of the nominative ὁ πιστεύων?

Chap. viii. 56. Ἀβραάμ ὁ πατὴρ ὑμῶν ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε, καὶ ἐχάρη.

6. Explain the construction and meaning of ἡγαλλιάσατο, ἵνα—.

7. Explain the meaning of the whole verse.

8. In what sense does our Saviour say, (xix. 12.) that he who believed in him should do greater works than he himself had done?

9. What different interpretations have been given to the title ὁ παρακλήτος?

10. Our Saviour addresses his mother by the appellation γύναι. Show that this term is used by Greek writers in cases requiring the expression of affection and respect.

Explain and illustrate the following verses:—

11. Chap. xviii. 31. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἐξεστὶν ἀποκτεῖναι οὐδένα. Ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

12. Chap. x. 16. καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·

13. Chap. xii. 31. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ

ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· καὶ γὰρ ἐὰν ὑψωθῶ ~~ἐκ~~ τῆς γῆς, πάντας ἑλκύσω πρὸς ἑμαυτόν.

V.

Chap. iv. 3, 4. ἀπῆλθεν εἰς τὴν Γαλιλαίαν, ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

1. Why was it thus necessary to pass through Samaria?
2. Show by a map the situations of Samaria, Galilee, Jerusalem; also of Egypt, Syria, Arabia, Mount Sinai, the Red Sea.
3. Why is our Saviour called Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, (i. 46.)? Where was he born? and what circumstances led to his being born in that particular place?

VI.

1. What was the origin of the Samaritan people?
2. Give some account of their religious belief and worship.
3. Give instances from this Gospel of the feeling of the Jews towards them.

VII.

Mention any circumstances recorded by St. John which show that there existed an expectation of the Messiah at the time of Christ's coming.

VIII.

Chap. viii. 33. οὐδενὶ δεδουλεύκαμεν πώποτε. How far was this true,

1. With respect to those Jews who said it;
2. As to the past history of their nation?

Chap. ii. 20. Τεσσαράκοντα καὶ ἑξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος.

3. When and under whose government was this temple built? What temple or temples had been built at Jerusalem before it?
4. Mention the different times at which Jerusalem was taken, pillaged, or destroyed.
5. What was the origin and what the principal ceremonies of each of the festivals πάσχα, ἑγκαίνια, σκηνοπηγία? In the latter, what distinguished the ἡμέρα ἡ μεγάλη τῆς ἑορτῆς. (chap. vii. 37.)?

6. Chap. xii. 1. *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*. Explain the construction.

7. Chap. xi. 49. *Ἀρχιερεὺς ὦν τοῦ ἐνιαυτοῦ ἐκείνου*.

How was the chief priest appointed to his office, and how long did he hold it?

8. Explain the words *σπεῖρα, συνέδριον, πραιτώριον, βῆμα*.

State under what circumstances mention is made of the two latter in this Gospel.

9. What orders of men were the *Ἀρχιερεῖς, Πρεσβύτεροι, Γραμματεῖς, Φαρισαῖοι, Σαδδουκαῖοι*?

10. What was the occupation of the *κερματισταὶ* (ii. 14.)? What of the *τελῶναι*?

11. Of what value was the *δηνάριον*, and to what nation did it belong?

IX.

Translate into Greek:

"Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Herein perceive we love, in that he laid down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

ACTS OF THE APOSTLES.

ST. JOHN'S COLLEGE, 1818.

1. DISTINGUISH between the genuineness and authenticity of a work. How is it known that this book was the production of St. Luke? Mention the historical testimony, and the internal evidence of its being his composition. By what persons, and for what purposes, was it excluded from the canon of Scripture?

2. Chap. i. 4. *συναλιζόμενος*. Has this word the same mean-

ing as συναθροίζω? What alteration in the sense would be made by reading συναυλιζόμενος? Ver. 13. ὑπερῶν. Give the meaning and derivation of this word. What has given rise to the opinion that this ὑπερῶν was in the Temple? Show from the Old Testament, that there were such chambers there, and mention the purposes to which they were applied. Could the Apostles have gained access to them? Does the expression (Luke xxiv. 53.) that they were διαπαντός ἐν τῷ ἱερῷ, satisfactorily decide this question? Ver. 21, 22. What qualifications are here implied by St. Peter, as requisite for an Apostle? What is proved by the scrupulous attention to such qualifications on this occasion? Why was a twelfth Apostle necessary? Ver. 26. καὶ ἔδωκαν κλήρους κ. τ. λ. Show that the conduct of the Apostles on this occasion does not authorize, in modern days, appeals to chance, as if the result must be the decision of heaven. Do the words of Christ (Matt. iv. 7.) bear upon this point? Was the High Priest ever chosen by lot, after the lineal succession from Aaron had been destroyed?

3. Chap. ii. 1. Give an account of the feast of Pentecost. Mention the time of the year in which it was celebrated, and its duration. What corresponding festival is there in the Christian church? ἐπὶ τὸ αὐτό. Does this mean that they were assembled in the same place mentioned before, viz. ἐν τῷ ὑπερώῳ? Does the word πάντες refer to all the hundred and twenty spoken of in the first chapter, or only to the Apostles? Ver. 4. What do you understand by ἐτέραι γλώσσαι? Did the Apostles speak different languages; or, while they spoke but one, did each auditor hear them, as if they spoke in his own native language? In other words, was the miracle wrought on the Apostles, or on their hearers? Ver. 9. Ἑλαμίται. Describe accurately the region inhabited by this people. Ver. 12. τί ἂν θέλοι τοῦτο εἶναι; Explain the construction of this passage. Ver. 13. What is γλεῦκος? Show that it could be procured at the time here spoken of. Ver. 14. Whence comes it that all the people enumerated in verse 9, are here called Ἰουδαῖοι by St. Peter? Ver. 27. τὴν ψυχὴν μου εἰς ᾗδου. What are the significations of ψυχὴ and ᾗδης in this place? Adduce passages where they have the same force from the New Testament? In what words does

Virgilsimilarly employ "anima," when speaking of the inhumation of a dead body? The LXX. has it *εἰς γῆν*. What is the difference of the two constructions? Ver. 42. *κοινωνία*. Does this word imply a participation of worldly or spiritual benefits? See Rom. xv. 26. 2 Cor. viii. 4. ix. 13. Ephes. iii. 9. Phil. iii. 10. Heb. xiii. 16. What are we to understand by *κλάσεις τοῦ ἄρου.*? Was this practice in consequence of any command from Christ? Was it all that *was enjoined by that command?* *How do you account for the* other part of it being omitted here, and in other parts of the New Testament. To what doctrine has this omission given rise? Are we to suppose that the observance of that part of Christ's precept was omitted, because mention of its observance is left out in the narrative?

4. Chap. iii. 1. At what time of the day did this take place? Mention the hours of the Jewish prayers. David enumerates them all in a verse of one of the Psalms; write down the passage. Ver. 14. Give the full force of *χαρισθῆναι*. Ver. 19. *καιροὶ ἀναψύξεως*. What is the future period here alluded to? To what particular times had the Jews been in the habit of applying this expression? Ver. 21. Translate literally *ὃν δεῖ οὐρανὸν ὀφείσθαι*. What event is meant by the expression *ἀποκατάστασις πάντων*? Ver. 22. Of what type of Christ did Moses use these words in their primary sense? Explain how that person was a typical prefiguration of the Messiah, and give a clear account of what you mean by a type. Ver. 24. How do you account for Samuel being placed foremost here? Was the term 'prophet' applied to him and his successors, in precisely the same sense as it had been to those who preceded him? Ver. 25. In what sense were the Jews *ἱοὶ τῶν προφητῶν*? By what figure of speech are they styled *ἱοὶ τῆς διαθήκης*? To whom is the former phrase applied in the Old Testament? *λέγων πρὸς Ἀβραάμ*. What was the covenant which God made with Abraham? What was the necessity for a peculiar people being set apart for the service of the one true God?

5. Chap. iv. 1. *λαλούντων αὐτῶν*. How do you account for this use of the plural, when no speaker has been mentioned but St. Peter? Who was the *στρατηγὸς τοῦ ἱεροῦ*? Give a short account of the Sadducees, and their peculiar opinions. Ver. 6. *Ἄντα τὸν*

ἀρχιερέα καὶ Καϊάφαν. See Luke iii. 2. Explain the official situations of both of these persons. What was the office of Nasi? Mention its duties and powers. Was this office ever held by a king? Ver. 10. To what cause is this confidence of Peter so strongly contrasted with his former conduct (see Matt. xxvi. 69.) attributable? Ver. 13. Give the meaning and derivation of *ἰδῶτης*. Ver. 25. What is the subject of this Psalm? On what occasion was it composed? How is it proved to be prophetic of Christ? Does the whole of it apply to David in a primary, and to the Messiah in a secondary sense, or is there a part which will only apply to the latter? See Heb. i. v.

6. Chap. v. 3. Explain what is meant by the words *ἐπλήρωσεν τὴν καρδίαν σου*. Whence is *Σαρανᾶς* derived? Ver. 13. *οὐδεὶς ἐτόλμα κ. τ. λ.* (See chap. ix. 26.) How do you reconcile this with the increase of believers mentioned in the next verse? Whom do you understand by *τῶν λοιπῶν*? Ver. 26. Who were the *ὑπηρέται* here spoken of? Ver. 31. On what account is Christ styled *ἀρχηγόν*? What do we learn from other passages in the New Testament, of the situation held by him after the resurrection, relative to God and man? Does St. Paul say any thing of the future termination of that office? In what sense do you understand the word *ὑψωσε*? What use has been made by some persons of this phrase?

7. Chap. vi. 3. What qualification for the office of deacon is implied by the word *μαρτυρουμένους*? Ver. 5. *Νικόλαον*. How many kinds of proselytes were there, and what duties or observances were enjoined them? As this occurred before the dispute about admitting the uncircumcised into the church (see chap. xi. 3.) you can perhaps point out to which description of proselytes this person belonged. Ver. 6. Were these seven appointed to an office merely civil, or ordained to preach the Gospel and baptize? Ver. 9. *Λιβερτινῶν*. Mention the different opinions entertained by commentators, about the persons thus denominated, and who seem to have had a synagogue to themselves. State the time when the use of synagogues began, and the object they were meant to answer. Ver. 11. Which of the Christian doctrines did the Jews designate as blasphemous?

8. Chap. vii. 14. *καὶ πᾶσαν τὴν κ. τ. λ.* Translate to the end of

the verse, giving each word its proper force. Ver. 19. What is the derivation and meaning of *κατασοφισάμενος*? Ver. 20. Give the signification of the phrase *ἀστέιος τῷ θεῷ*. Ver. 35. *Τούτον τὸν Μωϋσῆν κ. τ. λ.* On what account did St. Stephen lay so much stress on the circumstance of Moses being once rejected by the Jews, and his having been *ἐν τῇ ἐκκλησίᾳ ἐν τῷ ἔρημῳ*? Ver. 41. What deity did the Israelites worship under the form of a calf? Ver. 43. *Μολόχ Ρεμφάν*. Whence did they learn the worship of these deities? Enumerate the other idolatries into which they afterwards fell. What is the meaning of *σκηνή* here? Give its derivation. Whence came these false gods to be called *ἡ σφατιά τοῦ οὐρανοῦ*? Ver. 45. In what tense, and from what verb is *ἔξωσεν*? Translate the last three verses of this chapter into Latin.

9. Chap. viii. 7. Explain the construction of the former part of this sentence. Ver. 9. What do you understand were Simon's pretensions, and his means of acquiring credit? Mention any conclusions that you draw, regarding the religious state of the Samaritans, from their adherence *ἀπὸ μικροῦ ἕως μεγάλου* (ver. 10.) to this man. What defect or error was there in their religion? Does Christ allude to it? What books of the Old Testament did they receive? Ver. 17. Does it follow from this, that St. Philip was unable to communicate the Holy Spirit? Ver. 20. Translate literally *τὸ ἀργυρίον σου σὺν σοι ἔιη εἰς ἀπώλειαν* (ver. 33.) *ἐν τῇ ταπεινωσί κ. τ. λ.* Is there any reason to suppose from this extract, that he was not reading the original of Isaiah? What particulars of our Saviour's life and death are foretold in that chapter? Ver. 40. Mark down in your map (Art. 12.) both the places here mentioned.

10. Chap. ix. 7. Reconcile this statement with that made chap. xxii. 9. Ver. 14. *παρὰ τῶν ἀρχιερέων*. In the first verse Saul is said to have derived his delegated power from the high priest *only*: who were the others mentioned under the same name; and in what sense could he be empowered by them *all* to seize the Christians at Damascus? Ver. 34. *εἶχον εἰρήνην*. To what circumstance do you attribute this repose which the churches enjoyed? Did the church of Jerusalem partake in it, or had the Christians all forsaken that city? Ver. 34. *σπρώπον σεαυτῷ*. Translate these words, and supply the

ellipses. Ver. 38. Ἀνύδης Ἰόπη. Mark down both these places in your map (Art. 12.)

11. Chap. x. 1. State the reasons for the opinion, that Cornelius was a proselyte. Ver. 9. ἐπὶ τὸ δῶμα κ. τ. λ. Whence arose the expediency of making the houses flat-roofed? Ver. 24. Give the meaning of ἀναγκάτους. Ver. 25. What do you understand by προσεκύνησεν? Does the word here imply an act of worship, or only reverence? Ver. 38. ἔχρισεν. Where did this event take place? Is a similar expression used in a metaphorical sense, in one of the Psalms, prophetic of Christ? To what persons under the Jewish law was the ceremony of anointing performed?

12. Draw a map of Palestine, marking the boundaries of the different tribes. In which of them was the Temple situated?

ST. JOHN'S COLLEGE, 1819.

1. MENTION what is known of the life, country, and situation of St. Luke. Show (1) from *internal*, and (2) from *external* evidence, that he was the author of the Acts; and state what seem to have been his principal objects in writing them.

2. Write down the leading facts recorded in this book. What period of church history does it comprehend? How may the rapid advance of Christianity during the first century be proved from the New Testament? By whom, and at what period, was it finally established in the empire?

3. Chap. i. 4. ἣν ἠκούσατε. What word is wanting in this sentence to complete the construction? Ver. 5. What was the interval between our Lord's ascension, and the day of Pentecost? Ver. 6. Give the exact meaning of ἀποκαθιστάεις. Ver. 7. Distinguish between χρόνος and καιρός. Ver. 8. What prevailing opinion of the Jews was confuted by this verse? Ver. 12. σαββάτου ἔχον ὁδόν? For what word is ἔχον put? What was the length of a sabbath-day's journey? and why was that *particular* limit fixed upon? Ver. 13. What part of speech is ὑπερῶν, and whence is it derived? Ver. 15. ὀνομάτων may be translated 'persons.' Quote instances in classic authors where ὄνομα and 'nomen' are used in

the same manner. Ver. 16. To whom did the Scripture here mentioned *primarily* apply? Ver. 25. ἴδιον τόπον. What do you understand by these words? Illustrate them by a similar passage in classic Greek.

4. Chap. ii. 1. What are the names by which the feast of Pentecost was known in the Old Testament? What were the two objects of its celebration? At what time of the year, and with what ceremonies was it observed? What number do you understand by ἀπὸ πάντων, and *where* do you suppose this assembly took place? State your reasons. Ver. 10. What countries are comprehended by the term Asia, as used in the New Testament?—προσέλυτοι. What proselytes are here meant? Give an account of the different kinds of proselytes, and the duties required from each. Ver. 14. ἐνωρίσασθε. This word is not found in classic Greek. What arguments may hence be derived for the authenticity of this book? Ver. 15. What is the hour here mentioned, and why is this a full answer to the accusation in ver. 13? Ver. 41. ψυχαὶ is here put for ἄνθρωποι. Quote a parallel instance from the Classics. Give the *exact* meaning of the verb προσετέθησαν. Ver. 47. τοὺς σωζομένους. How do you understand this expression? Show from ver. 40. that the Calvinistic interpretation is inadmissible.

5. Chap. iii. 1. What were the stated hours of prayer among the Jews? Ver. 2. θύραν. Some MSS. read πύλην. What are their respective meanings? Ver. 5. ἐπέιχεν. What words are wanting to complete the sense? Ver. 6. What answer to some objections against Christianity is afforded by the declaration of St. Peter in this verse? Ver. 12. πεποιηκόσι τοῦ περιπατεῖν αὐτόν. Explain the construction. Ver. 15. What is meant by the expression ἀρχηγὸν τῆς ἐκκλησίας? Ver. 19. What do you understand by the καιροὶ ἀναψύξεως and the χρόνοι ἀποκαταστάσεως, ver. 21?

6. Chap. iv. 1. What was the employment of the στρατηγὸς τοῦ ἱεροῦ? How was he called in Hebrew? Ver. 5. Explain the duties and qualifications of the officers here mentioned. Ver. 6. Whom do you understand by οἱ ἐκ γένους Ἀρχιερατικοῦ? Ver. 13. Show that the fact of the Apostles having been for the most part unlearned and ignorant men, is a great confirmation of the Christian faith. Ver. 27. What Herod is here meant, and what afterwards became

of him? Ver. 37. How do you reconcile this verse with the law mentioned, Numb. xviii. 20. that a Levite could have no inheritance in Israel?

7. Chap. v. 2. ἐνοσφίστατο. What is the peculiar force of the middle voice? What history, like that of Ananias, is recorded by profane authors? Ver. 6. συνέστειλαν. Where is this word used by the Classics in the same sense? What is the more usual term? Ver. 17. Give an account of the Sadducees, their origin, and errors. Whence are they supposed to have received them? Ver. 21. What was the συνέδριον here meant, and what is the corresponding English word? Explain the meaning of the word γερονσία. What term answers to it in Latin? Ver. 34. What must be supplied after βραχύ τι? Give a summary of the doctrines of the Pharisees? How do you account for our Saviour's conduct in treating them with greater harshness than he did the Sadducees? Ver. 35. Translate this verse accurately into Latin. Ver. 36. Is this the Theudas mentioned by Josephus? Give reasons in support of your opinion. τινα. Quote instances from the Classics, where τις and *aliquis* are applied in a similar manner. Ver. 37. At what time did the ἀπογραφή, here mentioned, take place? Is it the same as the one mentioned; Luke ii. 1, 2?

8. Chap. vi. 2. Explain the phrase διακονεῖν τραπέζαις. What tables are here meant? Ver. 9. Who were the Libertini here mentioned? What number of persons was necessary to make a congregation among the Jews? What was the supposed number of synagogues at Jerusalem? What were the chief things belonging to a synagogue?

9. Chap. vii. 2. Give the situation of Charran (or Haran, Gen. xi. 31.) What great victory was gained here, and who were the contending parties? Ver. 6. τετρακόσια. In Gal. iii. 17. mention is made of 430 years. How do you reconcile the difference of reckoning? Give the respective dates a. c. of the εἰσόδος and ἐξόδος? Ver. 20. δασεῖος τῷ θεῷ. Explain the meaning of this phrase, and also of the similar ones, John iii. 3, and 2 Cor. x. 4. What fiction in profane history derived its origin from the Scripture account of Moses? Ver. 43. What names in the Grecian mythology are supposed to correspond to those of the fabled deities here mentioned? Ver. 59.

To what two important truths does St. Stephen bear witness in this verse?

10. Chap. viii. 5. What Philip is here meant? Ver. 9. Translate this verse literally. Irenæus and Theodoret say that Simon Ἰουδαίος μὲν ὡς Υἱὸν φανῆναι, πρὸς δὲ Σαμαρείταις ὡς Πάτερα καταλελύθεναι, ἐν δὲ τοῖς ἄλλοις ἔθνεσιν ὡς Πνεῦμα ἅγιον ἐπιφοιτῆσαι. What important truth may be inferred from this passage? Ver. 14—17. Show from these verses that the ministry of confirmation belonged to the Apostles *only*, and not to the inferior orders of the church. Ver. 26. Γάζαν. How many towns were there of this name? What was the situation of the one here mentioned, and by whom was it made ἔρημος? What was its distance from Azotus, mentioned in ver. 40.

11. Chap. ix. 1. ἐμπνέων ἀπειλῆς. Produce parallel expressions from the Classics. Ver. 2. Give the situation of Damascus. Who was governor there at this time, and by whom was he appointed? Ver. 5. The proverbial expression in this verse is often used in the Greek authors. Quote an instance. Ver. 7. Compare chap. xxii. 9. where it is said, that the men heard *not* the voice, and reconcile the apparent contradiction. (See 1 Cor. xiv. 2.) Ver. 22. What is the literal meaning of συμβιβάζων? Ver. 23. ἡμέραι ἱκαναί. What does this expression denote? What period of time is *here* understood? Ver. 31. To what circumstance is the *rest* here spoken of supposed to have been owing?

12. Chap. x. 11. What do you understand by the word δοχαῖς? Explain its meaning from the following passage of Diod. Sic. εἰθ' ἐνὶ τῶν ἐμπαγέντων ἐνάπτοντες ἈΡΧΑΣ ΣΤΥΠΙΝΑΣ ἀφίαισι μέχρις ἀν παραλύθῃ. Ver. 11—15. What was this vision intended to denote? Ver. 19. Enumerate the different significations of πνεῦμα, in the New Testament. See Matth. xxvii. 50.—Luke xxiv. 37.—John iii. 18. iv. 24. What is the distinction between πνεῦμα ἅγιοι and τὸ πνεῦμα τὸ ἅγιον? Ver. 47. Of what sect of Christians are some doctrinal errors confuted by this verse? State them. Ver. 48. βαπτισθῆναι ἐν τῷ ὀνόματι Κυρίου. What is the natural interpretation and full import of these words?

13. Translate into Latin chap. iv. 8—13. and into English chap. x. 34—44.

ST. JOHN'S COLLEGE, 1821.

1. WHAT is meant by the title *Πράξεις τῶν Ἀποστόλων*? Did the writer of this book intend to give a general history of the Christian church during its earlier years? What period does it comprehend; what are the principal facts recorded; and what are the principal objects that the writer appears to have had in view? By whom, and about what time is it supposed to have been written? What *external* evidence is there of its genuineness? Can the place of its publication be determined? Is it written with attention to chronological order? Is the style more or less pure than that of the other books of the New Testament? Is it probable that the author of it had any written documents, which he could use? Mention some of the words and expressions which occur in this book and are found in no other writer; and some which occur in no other part of the New Testament.

2. In what sense are *περὶ πάντων*, chap. i. 1. and *πρῶτον*, used? Is 'primus' ever used in a similar way? How does *ποιεῖν λόγον* differ from *ποιεῖσθαι λόγον*? Of what different constructions do the words *οὐδὲ πνεύματος ἀγίου*, ver. 2. admit? What is the derivation of *τεκμήριον*, ver. 3? How does it differ from *σημεῖον*? What are the evidences of the resurrection? In what order are the appearances of Christ to his disciples after his resurrection stated by Lightfoot? What is the derivation and meaning of *συναλιζόμενος*, ver. 4? How is it used in Josephus, and Xenophon? What other readings are there in this passage; and upon what authority do they depend? Were the disciples at Jerusalem when they received the command, ver. 4? Whence is *βαπτισθήσεσθε*, ver. 5. derived? to whom was this spoken? In what sense is *ἀποκαθιστάνεις*, ver. 6. used? How are *χρόνους* and *καιρούς*, ver. 7. distinguished? What is meant by *ὥς ἐσχάτου τῆς γῆς*, ver. 8? What are the derivations of *ἀνενίζοντες*, ver. 10; *πρηνής*, ver. 18; *ἑπαυλὶς*, ver. 20; *ἐπισκοπήν*, ver. 20; and *ὑπερῶν*, ver. 13? What is the exact meaning of the latter word? Does it differ from *ἀνώγειν*? Could it here signify a chamber in the Temple? To whom, or to what purposes were the

chambers in the Temple appropriated? How many does Josephus mention? Do you understand the 120 mentioned ver. 15. to be the whole number of believers then in Jerusalem? Whence is *διαλέκτω*, ver. 19. derived? In what way does the signification of this word when used by the philosophers differ from that when used by the grammarians? What language is here probably meant? To what Psalms is allusion made in ver. 20? What is meant by *τὸν τόπον τὸν ἰδίον*, ver. 25; and by *εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς*, ver. 21? Quote passages from the Old Testament where the latter words are used in a similar manner. Does it appear that the deciding of contingent things by lots was a practice instituted by God's own command?

3. What is the signification of *πληροῦσθαι* and *συμπληροῦσθαι* when applied to time? What part of speech is *Πεντηκοστῆς*, chap. ii. 1? In commemoration of what events did the Jews celebrate this feast? What were the offerings and ceremonies appointed for it? How long did it last? And from what day did the computation of it begin? Who are meant by *ἅπαντες*, ver. 1? What is the derivation and exact meaning of *ἦχος*, ver. 2; *εὐλαβεῖς*, ver. 5; *συνεχύθη*, ver. 6; *χλευάζοντες* and *γλεύκους*, ver. 13; *ἐγώτισασθε*, ver. 14; *ἀποδοδειγμένον*, ver. 22; *ἔκδοτον*, ver. 23; *κατενίγησαν*, ver. 37; *σκολιάς*, ver. 40; *ἀφελότητι*, ver. 46? What is the nominative case to *ἐκάθισε*, ver. 3? What is the exact signification of *κατοικοῦντες*, ver. 5. and how does *κατοικεῖν* differ from *παροικεῖν*? Who were the *οἱ ἐπιδημοῦντες Ῥωμαῖοι*, ver. 10? How is *προσήλυτοι*, ver. 10. derived? How many kinds of proselytes were there; and in what respects did they differ? What ceremonies were performed at their admission? What questions proposed, and instructions given to them? When we find the Jews distinguished from proselytes, which kind of proselytes is meant? What is the distinction between *ἐξίσταντο* and *διηπόρουν*, ver. 12; *κτήματα* and *ἐπαρξείας*, ver. 45; *τέματα* and *σημεῖα*, ver. 19; and to what events may the latter words allude? What was the hour on festivals and sabbaths, ver. 15. before which it was not usual to eat? What is meant by *ἐσχάταις ἡμέραις*, ver. 17; *ἐπὶ πᾶσαν σάρκα*, ver. 17; *τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ*, ver. 23; *εἰς ᾄδον*, ver. 27; *τοὺς σωζόμενους*, ver. 47; *καὶ εἶχον ἅπαντα κοινά*, ver. 44? Can

these last words be supposed to imply any thing similar to the custom of the Essenes? Do the words in ver. 17. agree with the Septuagint or Hebrew? What word is understood with *προσπῆξαντες*, ver. 23? To what does *ἐπαγγελία*, ver. 39. allude: and who are meant by *πᾶσι τοῖς εἰς μακράν*, ver 39? Supply the ellipsis. Can *τῇ κλάσει τοῦ ἄρτου*, ver. 42. be understood to mean the Eucharist? What is the meaning of *ἦσαν ἐπὶ τὸ αὐτό*, ver. 44. and *ἐπὶ τὸ αὐτό*, chap. iii. 1?

4. How many stated hours of prayer were there among the Jews? To whom do they attribute the appointment of them? Was any sacrifice offered in the Temple at the ninth hour, chap. iii. 1? How many gates were there into the Temple: in what part of the building was that mentioned ver. 2? On which side of the Temple was the *στοὰ Σολομῶνος*, *ver. 11. and whence did it obtain its name? What word is required after *ἐπέιχεν*, ver. 5? What is the signification of *ἀπεκρίνατο*, ver. 12; *καιροὶ ἀναψύξεως*, ver. 19; *ἄχρι χρόνων ἀποκαστάσεως πάντων*, ver. 21?. To what opinion and tacit objection of the Jews does Peter allude in ver. 21? In what sense is *ἀποκατάστασις* used by Josephus and Philo? What other reading is there for *εὐσεβείᾳ*, ver. 12; and on what authority does it depend? What is the construction of *τοῦ περιπατεῖν*, ver. 12? How is *ὅπως ἂν ἔλθωσι*, ver. 19. translated? *Λέγων πρὸς Ἀβραάμ*, ver. 25. On what occasions and with what variations was the promise given to Abraham? Why is Samuel particularly mentioned, ver. 24? Give the derivations and accurate meanings of *ἀπολύειν*, ver. 13; *ἡρνήσασθε*, ver. 14; *ὀλοκληρίαν*, ver. 16; *μετανοήσατε, ἐπιστρέψατε*, and *ἐξαλειφθῆναι*, ver. 19; *ἐξολοθρευθήσεται*, ver. 23. and *διαθήκης*, ver. 25.

5. What is meant by *ὁ στρατηγὸς τοῦ ἱεροῦ*, chap. iv. 1? What was his office? Had the Romans any garrison in Jerusalem? About what time did the sect of the Sadducees spring up? What were their tenets? Why particularly would they persecute the Apostles? Were the Pharisees as violent in their hostility to the first preachers of Christianity as they had been towards Jesus Christ? Of what sect was the High Priest of this time? What is meant by *διαπονούμενοι*, ver. 2; *ἐσπέρα*, ver. 3; *αὐτῶν*, ver. 5; *ἄρχοντας*, ver. 5; *ἀνακρινόμεθα*, ver. 9; *διανεμηθῇ*, ver. 17; *τοὺς ἰδίους*,

Ver. 23? Why is the title Ἀρχιερέα added to Ἀνναν, ver. 6? In what sense are ἡ σωτηρία and σωθῆναι, ver. 12. used? What is the meaning and derivation of ἰδιῶται, ver. 13? Is the Latin word similarly used? What is the derivation of συνεδρίου, ver. 15? Of how many members did the Sanhedrim consist? Were all Israelites admissible as members? With what authority was this tribunal invested, and what causes did it take cognizance of? At the time the Apostles were brought before it, had it the power of life and death? Did it exist during the time that the Jews were governed by kings? Was any particular place appointed for its assembling? Translate *accurately*, ver. 21. On what occasion did David speak the words quoted ver. 25, 26; and to what people and princes does he allude; and to whom is the application here made? Are there any other instances, ver. 37. of Levites possessing landed property? Is any allusion made to their property, in the law? Into how many branches were the Levites at first divided: and what alteration was made by king David? What was their employment, at their first institution; and after the building of the Temple?

6. Point out the situations of Parthia, Media, and Elymais, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Cyrene, Galilee, Judea, Samaria, Cyprus. What is meant by Ἑλληνισταί, chap. vi. 1. and Διβερίνοι, ver. 9? Were the seven, ver. 3., chosen and ordained to a civil office only; or also to the sacred office of a deacon, and so impowered to preach the word, and baptize?

7. In what part of Mesopotamia did Abraham live before he dwelt in Charran? What number of years elapsed between his call and the deliverance from Egypt; and how many of these did the Israelites pass in Egypt? How are the 400 years, chap. vii. 6. computed? Ψυχῆς ἑβδομήκοντα πέντε, ver. 14. How many are mentioned in the *Hebrew*, Gen. xlvi. 27, and Deut. x. 22; and how is the difference accounted for? Where were Abraham, and Jacob, and Joseph, and the patriarchs buried; and how is your account reconciled with ver. 16? What is the meaning of βῆμα ποδός ver. 5; ἐν τῷ τόπῳ τούτῳ, ver. 7; χορτάσματα, ver. 11; σῖτα, ver. 12; χρόνος τῆς ἐπαγγελίας, ver. 17; ἕτερος, ver. 18; κατασοφισάμενος, ver. 19; συνήλασεν, ver. 26; ἄγγελος κυρίου, ver. 30; κατανοῆσαι, ver. 31; τῇ ἐκκλησίᾳ, ver. 38; λόγια ζῶντα, ver. 38; ἐστράφησαν

ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, ver. 39; βίβλῳ τῶν προφητῶν, ver. 42; εἰς διαταγὰς ἀγγέλων, ver. 53; διεπρίοντο, ver. 54; How is τιμῆς, ver. 16. governed? Ἀχρὶς οὗ ἀνέστη, &c. ver. 18. how long was this after the arrival of the Israelites in Egypt? What is meant by ποιῶν ἔκθετα, ver. 19? What were the commands issued by the king of Egypt? What is the meaning of ἀστέϊος τῷ Θεῷ, ver. 20? Is the fairness of Moses noticed by Philo or Josephus? Were the heathens acquainted with it? What is meant by πάσῃ σοφίᾳ Αἰγυπτίων; and by δυνατὸς ἐν ἔργοις, ver. 22? Did Moses ever lead the armies of Egypt? How does δυνατὸς ἐν λόγοις agree with Exod. iv. 10? How is τοῦ ἔρους Σινᾶ, ver. 30, reconciled with Exod. iii. 1? What is the construction of the latter clause of ver. 43? Give instances of similar construction in the New Testament. Was there any religious ceremony among the Egyptians, of which the actions mentioned in ver. 41. could be an imitation? Is ἔστρεψε ὁ Θεός ver. 42. an ellipsis? How is it translated? Explain fully ver. 43; and mention any nations, which in the Old Testament are said to be worshippers of Moloch. From what prophecy is ver. 49. quoted; and to what does the prophet allude? Was the transaction related ver. 57, 58. a punishment according to law, or one of those proceedings which they called *Judgments of Zeal*? Is it usual to apply κοιμᾶσθαι to a violent death?

8. Give the exact meanings and derivations of *συνενδοκῶν*, chap. viii. 1; *κοπετόν*, ver. 2; *ἐλυμαίνετο*, ver. 3; *προσεῖχον*, ver. 6; *μαγεύων*, ver. 9; *ἐν τῷ λόγῳ τούτῳ*, ver. 21; *γάζης*, ver. 27; *περισχή*, ver. 32? Are the *ἄνδρες εὐλαβεῖς*, ver. 2. supposed to be Christians? By what authority could Saul exercise the power mentioned in ver. 3? Was the Philip mentioned ver. 5. the deacon, or the Apostle; and by what arguments is your opinion supported? What is the construction of the first member of ver. 7? Is ver. 20. to be considered as a prophetic prediction, or an imprecation? Give instances of construction similar to ver. 23? What Gaza is meant in ver. 26; and what *Æthiopia*, ver. 27? From what circumstances is it probable that the Eunuch, ver. 27. was a proselyte? Does the quotation in ver. 33. agree with the Hebrew or Septuagint? Ver. 37. is wanting in some MSS.; what objections to its genuineness are there supposed to be in the verse itself? Where were

Azotus and Cæsarea situated, and by what other names had the latter place been before known.

9. Chap. ix. 1. Who was now High Priest: when and by whom had he been appointed? Was the high priesthood elective under the first Temple? What was the case under the second? According to the law, how long did the High Priest hold his office? Was the law observed at the time of our Saviour's birth? Did Damascus contain many Jews? What power had the Sanhedrim at Jerusalem over Jews in foreign countries? Under whose government was Damascus at this time? Whence arose, and what is the signification of the proverb *πρὸς κέντρα λατρίειν*, ver. 5? What is the signification of *ἐννεοί*, ver. 7? *συμβιβάζων*, ver. 22; *ικανὰ ἡμέραι*, ver. 23; *κολλᾶσθαι*, ver. 26; *οικοδομούμεναι*, ver. 31; *ἀγαθῶν ἔργων*, ver. 36. Did St. Paul return direct to Jerusalem, ver. 26. from Damascus? What account does he give himself in his Epistles? Which of the Apostles, ver. 27. were then in Jerusalem? How long did Paul remain, ver. 28. with them? What was the situation of Tarsus, ver. 11; of Lydda, ver. 32; and Joppa, ver. 36? What is the present name of the latter? What events occurred at Jerusalem, ver. 31. which occupied the general attention?

ST. JOHN'S COLLEGE, 1824.

1. WHAT proof have we from external and internal evidence that St. Luke is the author of this book? What is known respecting the date and place of its publication? Mention some of the principal facts related in it.

2. Over what period of time does the history of the Acts extend? Mention in order the Roman emperors who reigned during this period. By what emperor were public edicts first issued against Christians?

3. Chap. i. 8. What sense do you give to the phrase *ἕως ἑσχάτου τῆς γῆς*? Supply the ellipsis. Ver. 12. In what sense is *ἔχον* used? Give the exact meanings and derivations of ver. 10. *ἀνελόντες*; Ver. 13. *ὑπερῶν*; Ver. 14. *προσκαρτεροῦντες, ὁμοθυμαδὸν*; Ver. 26.

συγκατεψηφίσθη. Ver. 25. What do you understand by τόπον τὸν ἴδιον?

4. Chap. ii. 1. Πεντηκοστὴ. Why was this feast so called? State briefly its origin, and the ceremonies with which it was accompanied. Ver. 12. Explain accurately the signification of ἐξίστημι and διαπορέω. Translate and explain ver. 23; also verses 25, 26, 27.

5. Chap. iii. 1. ὥραν—τὴν ἐννάτην. What hour was this? How was the religious day of the Jews divided? Translate verses 7 and 8. Ver. 15. How do you render τὸν ἀρχηγὸν τῆς ζωῆς. Ver. 19. Mention the different interpretations which have been given of καιροὶ ἀνυψύξεως.

6. Chap. iv. 5. What part of speech is αὔριον? Who were the persons spoken of in this verse? Ver. 30. Distinguish between σημεῖα and τέρατα. Ver. 36. Λευιταίς. Do you remember any other instances of Levites possessing landed estates, which occur in the Bible? How are they to be reconciled with the command, that the Levites were to have no inheritance in Israel?

7. Chap. v. 20. How do you render σταθέντες and τὰ ῥήματα τῆς ζωῆς ταύτης. What is known respecting the family and character of Gamaliel, ver. 34?

8. Chap. vi. 1. Ἑλληνιστῶν—Ἑβραίων. Who were these persons? Ver. 9. What different explanations have been given of the word Λιβερτινοί; and which do you prefer? Ver. 12. Give an account of the origin and jurisdiction of the συνέδριον. Ver. 13. τόπου τοῦ ἁγίου τούτου. What place is meant?

9. Chap. vii. How do you render διαθήκεν περιτομῆς, ver. 8. χάριν καὶ σοφίαν, ver. 10. χορτάσματα, ver. 11. Ver. 30. Σινᾶ. In Exod. iii. 1. this vision is said to have taken place on Mount Horeb: is there any inconsistency in the two accounts? Ver. 53. What do you understand by εἰς διατάγας ἀγγέλων?

10. Chap. viii. Explain the construction of ver. 7. State what is known respecting the situation and history of Gaza, ver. 26, and of Cæsarea, ver. 40. What is the force of ἐπὶ when used as in ver. 27?

11. Chap. ix. 1. Ἀρχιερεῖ. What was the name of this High Priest; and by whom was he appointed? Ver. 27. τοὺς ἀποστόλους.

Which of the Apostles? How long after his conversion did this introduction of St. Paul to these Apostles take place? What account does he himself elsewhere give of it?

12. Give the derivations and primary meanings of *κατασκηνόω*, *παράρρησία*, *ἐξαλείφω*, *ἐξουθενέω*, *νοσφίζομαι*, *λυμάλνεσθαι*, *περιοχή*.

TRINITY COLLEGE, 1825.

I.

STATE the chief points of *internal* evidence, to prove that this book was written by St. Luke.

II.

To what period of time is the history contained in it carried down? What are its principal divisions in relation to subject? and what parts of the book are comprised in each?

III.

Give dates A. D. of the conversion of St. Paul—his shipwreck—the baptism of Cornelius—James's martyrdom—Paul's preaching at Athens.

IV.

About what year was the Gospel first preached in Europe? State briefly the circumstances which led to it, and the immediate consequences by which it was followed.

V.

Give a general view of the argument of Paley's *Horæ Paulinæ*. Illustrate by particular reference to the history of the *Acts* the following passages from St. Paul's Epistles:

Rom. xv. 25, 26. *Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἀγίαις. Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἀγίων τῶν ἐν Ἱερουσαλὴμ.*

2 Cor. i. 8. *Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δυνάμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν.*

1 Thess. iii. 1, 2. Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, καὶ ἐπέμψαμεν Τιμόθεον . . . εἰς τὸ στήριξαι ὑμᾶς.

1 Tim. i. 3. Παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν.

VI.

Chap. ix. 25. Λαβόντες δὲ αὐτὸν (Σαῦλον) οἱ μαθηταὶ νυκτὸς καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σφυρίδι.

Translate this ; and supply from the Apostle's own account other circumstances not mentioned here.

VII.

What was the proper office of *procurator* ? From what different ranks were they appointed in different cases ? Had they ordinarily the power of life and death ? If not, how happened it that it was exercised by Pilate ?

VIII.

How many distinct appearances of Christ on the day of his resurrection are recorded ? Did that "at the sea of Tiberias" take place on that day ? And how does it appear that this was "the *third* time that Jesus showed himself ?" When was he seen of St. Paul ? (1 Cor. xv. 8.)

IX.

Chap. i. 2. διὰ πνεύματος ἁγίου. What different senses are attached to this expression, according as it is used with or without one or two articles ? Is there any other rule relating to the article, which bears upon this passage ?

X.

Ver. 3. παρέστησεν. Ver. 10. παρειστήκεισαν. Give the correct English of these two words ; and give a list of other verbs subject to a similar anomaly.

XI.

Ver. 13. (1) Σίμων ὁ Ζηλωτής. By what other name is he called ? How is the difference accounted for ? (2) Translate Ἰουδαίς

Ἰακώβου. What other names had this Judas? and with what signification?

XII.

Chap. ii. 1. ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς. Give the sense of συμπληροῦσθαι, and confirm it by other instances in the New Testament. Πεντηκοστή. Why so called? What event occurred on this day under the Old Testament dispensation? and how is the coincidence ascertained? What was the feast kept on this day?

XIII.

Chap. iv. 17. ἀπειλῇ ἀπειλησώμεθα αὐτοῖς. Translate this. What idiom is it? Produce other examples of it from the Scriptures.

XIV.

Chap. vi. 1. ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. Translate the passage, and explain who were the Ἑλληνισταὶ and the Ἑβραῖοι. What was the διακονία? In ver. 9. explain particularly the συναγωγὴ Διβερτίνων.

XV.

Chap. vii. 6. δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια. How is this time calculated? Date its commencement and conclusion in years of the world, and b. c.

Ver. 15, 16. Κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραάμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἑρμὸρ τοῦ Συχέμ. Give the Mosaic account of these circumstances, and show how the quotation may be reconciled with it. What was the situation of Sychem? and who were buried in the same burying-place with Jacob?

Ver. 29. How long did Moses continue in the land of Midian? What were the names of his two sons? and why given them?

Ver. 43. Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ

μετοικῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος. Translate this. From whom is it quoted? Point out all the variations from the original, and account for them.

XVI.

Chap. x. 1. Cæsarea. Where was this city? What other name had it? What other Cæsarea was there, and where? By what circumstances do you decide which is intended here? What was the office of the centurion, and what its insignia? What was the σπεῖρα, and what is to be understood by the σπεῖρα Ἰταλική?

XVII.

Chap. xii. 1, 2. Ἡρώδης ὁ βασιλεὺς . . . ἀνεῖλεν Ἰάκωβον . . . μαχαίρα. What Herod was this? and how did he attain the kingly dignity? Mention the other persons of his family, with their mutual relations. What James was this? How had his death been foretold?

Ver. 4. πάσχα. What is the meaning of this word? In what month, and on what day, was it kept? What were the principal circumstances attending its observance?

XVIII.

Chap. xiii. 27. τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένης. Explain the order of reading the Scriptures in the synagogues.

Ver. 40, 41. Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφηταῖς. Ἴδετε οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι κ. τ. εἰ.

How is the expression ἐν τοῖς προφηταῖς accounted for? From what prophet is this quoted? What is the primary application of the passage? How does the quotation vary from the original? and how is the variation accounted for?

XIX.

Chap. xvi. 12. Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία. "Which is the chief city of that part of Macedonia, and a colony." Eng. Vers. If this translation is correct,

explain what part. Was Philippi the chief city? If incorrect, supply a new translation.

How is the use of *κολωνία* accounted for? What colony was it, and when founded?

Ver. 24. *τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον*. What different kinds were there of the *ξύλον*? By what name was it anciently called?

Ver. 37. *δείραντες ἡμᾶς δημοσίᾳ, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν*. What were the laws relating to this subject? How were Paul and Silas Romans? In what terms does St. Paul speak of his own city? and how do they agree with the account given of it by any of the Grecian historians?

XX.

Chap. xix. 2. *Οἱ δὲ εἶπον πρὸς αὐτόν, Ἄλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν, ἤκούσαμεν*. Translate this, and confirm it by another example of the same expression.

Ver. 19. *ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες βίβλους, κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε*. Translate this, and explain τὰ περίεργα. Calculate the amount of the sum mentioned.

Explain the *ναοὺς ἀργυροῦς Ἀρτέμιδος* in ver. 24, and translate ver. 27. *Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς*. Derive and explain *ἀπελεγμὸν*, and state what is known of this temple.

Ver. 38—40. *Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν, ἀγόραι αἰγούνται, καὶ ἀνθύπατοί εἰσιν ἐγκαλείτωσαν ἀλλήλους*.

Εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθῆσεται.

Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης.

Translate this accurately. What was the *γραμματεὺς*, who speaks it? Explain *ἀγόραι*, *ἀνθύπατοι*, and the *ἔννομος ἐκκλησία*. *Κινδυνεύομεν ἐγκαλεῖσθαι*. What authority or law is referred to?

XXI.

Chap. xxi. 4. *Συνείπετο δὲ αὐτῷ Σώπατρος Βεροιαῖος ὁ Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος, καὶ Τιμόθεος Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος.* What notices of any of these occur in any of the Epistles?

Ver. 28. *Ἐπισκόπους.* What intimations are found in any of the early Fathers of the order of bishops, &c.?

XXII.

Translate and explain

Chap. xxi. 23, 24. *Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχρὴν ἔχοντες ἐφ' ἑαυτῶν τούτους παραλαβὼν, ἀγνισθῆτι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν.*

XXIII.

Chap. xxiv. 3. *πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ.* What was the character of Felix's government? What *κατορθώματα* may Tertullus be supposed to refer to?

XXIV.

Chap. xxvi. 23. *ἐλάλησαν . . . εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.* Translate this accurately, and quote from the Psalms the passage to which it has reference.

XXV.

What intimations do any of the Fathers give of the extent of St. Paul's travels subsequent to what is recorded in this book? And how far are any of them confirmed by passages in the Apostle's own writings?

XXVI.

Derive and explain the following words: *ἀτενίζοντες, ἐλάκησε (ἐλ. μέσος), ἐνωτίσασθε, κάθου, κατενύγησαν, ἀφελότητι, διεπρίοντο, ἀλισγημάτων, σπερμολόγος, νεωκόρον, σιμικίνθια, ἐκάμμυσαν (τοὺς ὀφθαλμούς.)*

XXVII.

Translate the following:

Chap. xxvii. 12—17. *Ἀνευθίτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς*

παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκείθεν, εἰ πως δύναιντο καταστήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Δίβα καὶ κατὰ Χῶρον. Ὑποπνεύσαντος δὲ Νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσπον παρελέγοντο τὴν Κρήτην. Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφονικὸς, ὃ καλούμενος Εὐροκλύδων. Συντραπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης. Ἦν ἄραρες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὰ πλοῖον φοβούμενοι, ὥστε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.

TRINITY COLLEGE, 1826.

I.

WHY was the New Testament written in Greek? (2) Does it contain internal evidence that Greek was commonly understood in Judea? (3) Prove the Acts of the Apostles to be part of the canonical Scriptures; and (4) explain the classification of MSS. by which the text of Griesbach and Michaelis has been determined.

II.

Show from peculiar coincidences of words and phraseology that the "Acts" and the Gospel of Luke were written by the same author. (2) Is there internal evidence that the author was not a Jew? (3) In what part of the history was he personally concerned? and, (4) supposing the author to be Luke, how does this personal narrative agree with the mention of him in the Epistles

III.

Supposing the Acts to be a MS. recently found, ascertain from its contents (1) the limits of the time to which the history belongs—and (2) the nature of the government of Judea at that period. (3) Compare your conclusions with the Roman historians. (4) Does the book justify its title? (5) What confirmation does it afford to the Gospels? (6) State some of the most remarkable Hebraisms and Latinisms which occur in the text.

IV.

Trace St. Paul's route from Ephesus to Greece, and so to Jerusalem, in a map containing only the places recorded in that route.

V.

Prove the personality and divinity of the Holy Ghost from "the Acts." In reference to the expression τὸ ἅγιον πνεῦμα, state Middleton's canon on the use of the article with a proper name, and reconcile it with chap. iii. 11. κρατοῦντος δὲ τοῦ ἱαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην. Quote any analogous examples in the Greek writers.

VI.

What traces are there in the Acts of a disposition, on the part of the Christians, to profess Christianity as a modification of Judaism? Mention any prophecies which might have taught them to expect the abolition of the Jewish ceremonial law. Show that Paul's persecutions, with two exceptions, (which you are to name,) arose from the part he took in this controversy. In which of the Epistles does he chiefly deliver his opinions on this subject? State from Josephus the manner in which the ζηλωταὶ τοῦ νόμου (chap. xxi. 20.) resented the infraction of their law by Herod.

VII.

Explain and illustrate the following expressions :

ἐπέστησεν αὐτοῖς ὁ στρατηγὸς τοῦ ἱεροῦ. chap. ix. 1.

γογγυσμὸς τῶν Ἑλληνιστῶν. chap. vi. 1.

Νικόλαον προσήλυτον Ἀντιοχεία. chap. vi. 5.

τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων.
chap. vi. 9.

οἱ ἀρχισυνάγωγοι. chap. xiii. 15.

τινὲς ἀπὸ τῶν περιερχομένων Ἰουδαίων ἑξορκιστῶν. chap.
xix. 13.

τινὲς δὲ τῶν Ἀσιαρχῶν. chap. xix. 31.

ἐτοιμάσατε δεξιολάβους διακοσίους. chap. xxiii. 23.

Φῆστος οὖν ἐπιβάς τῇ ἐπαρχίᾳ. chap. xxv. 1.

VIII.

Reconcile the death of Judas in chap. i. 18. . πρηνὴς γενόμενος

ἐλάκησε μέσος καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ—with Matt. xxvii. 5. καὶ ἀπελθὼν ἀπήγγελετο.

Chap. iv. 36. Ἰωσῆς δὲ Λευΐτης, ὑπάρχοντος αὐτῷ ἀγροῦ, πωλῆσας ἤνεγκε τὸ χορῆμα—with Numbers xviii. 20. ἐν τῇ γῇ αὐτῶν οὐ κληρονομήσεις καὶ μέρος οὐκ ἔσται σοι ἐν αὐτοῖς, ὅτι ἐγὼ μέρος σου.—Are there examples in the Old Testament of Levites having land?

2 Cor. xiii. 1. τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς—with the two visits to Corinth in the Acts.

Chap. xii. 2. Ἀνεῖλε δὲ Ἰάκωβον with chap. xv. 13. ἀπεκρίθη δὲ Ἰάκωβος λέγων—

Chap. xxi. 38. οὐκ ἄρα σὺ εἰ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων.—How does this agree with Josephus. Translate, καθαρθείσης δὲ τῆς χώρας ἕτερον εἶδος ληστῶν ἐν Ἱεροσολύμοις ὑπεφύετο, οἱ καλούμενοι σικάριοι, μεθ' ἡμέραν καὶ ἐν μέσῃ τῇ πόλει φονεύοντες ἀνθρώπους· μάλιστα δὲ ἐν ταῖς ἑορταῖς μισγόμενοι τῷ πλήθει καὶ ταῖς ἐσθῆσεσιν ὑποκρύπτοντες μικρὰ ξιφίδια τούτοις ἔνυττον τοὺς διαφόρους. ἔπειτα πεσόντων μέρος ἐγίνοντο τῶν ἐπαγανακτούντων οἱ πεφονευκότες· διὸ καὶ παντάπασιν ὑπ' ἀξιοπιστίας ἦσαν ἀνεύρετοι. Joseph. Bel. Jud. ii. 13. What distinguished person was killed by them?

IX.

Apply Middleton's theory on the Greek article, to explain the following constructions: chap. i. 5. μετὰ πολλὰς ταύτας ἡμέρας. chap. ii. 36. γιγνωσκέτω πᾶς οἶκος Ἰσραὴλ'. chap. xiii. 11. χεὶρ τοῦ Κυρίου.—What is Griesbach's reading? Is there a solecism in φαίλαξ τρίτος αὐτὸς ἐξέπλευσε?

X.

Chap. ii. 13. ἕτεροι δὲ χλευάζοντες, ἔλεγον ὅτι γλευκοὺς μεμεστωμένοι εἰσι—Πέτρος δὲ ἀπεφθέγγετο αὐτοῖς οὐκ ὡς ὑμεῖς ὑπολαμβάνετε σῶτοι μεθούσι, ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας. Illustrate this from the Jewish division of time, and the usual employment of the hour in question. What portion of the day was the παρασκευή? What division of time do we find in the Psalms of David and the Poems of Homer? (Herodot. ii. 109.) πόλον μὲν καὶ γνῶμονα καὶ τὰ δωδέκα μέρη τῆς ἡμέρης παρὰ Βαβυλωνίων ἔμαθον οἱ Ἕλληνες. What confirmation does this passage derive from the Scriptures?

Chap. iii. 22. προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ, αὐτοῦ ἀκούσεσθε. From what book of Scripture and from what version is this prophecy taken? Is it a continuous quotation? On what occasion is it again cited? State the points of resemblance between the type and antitype—ὡς ἐμέ.

Chap. vii. 14—16. Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ ἐν ψυχᾷ ἐβδόμηκονταπέντε. Κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. Καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτίθησαν ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συχέμ. In Genesis the number is 70. Jacob is buried in Machpelah, and Emmor is not the son of Sychem. Explain these points.

Chap. xi. 28. ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἀγαθος, ἐσήμαινε, διὰ τοῦ πνεύματος, λίμον μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. To whom does ἐξ αὐτῶν refer? Give the date of this famine—and your reasons for believing it to have been a general famine; or, with Lardner, confined to Judea. Show that the famine mentioned by Tacitus, Suetonius, and Orosius, and commonly supposed to be the famine here predicted, was one and the same.

Chap. xiii. 7. σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ — Was Cyprus a prætorian or proconsular province? What was the difference between the proprætor and proconsul? Mention the Greek names of these officers, and of their provinces;—and the etymology of the word ἀνθύπατος. Under the emperors what alteration was there made in the provincial departments? Translate τότε δὲ οὖν καὶ τὴν Κύπρον καὶ τὴν Γαλατίαν τὴν Ναββωνισίαν ἀπέδωκε τῷ δήμῳ, ὡς μηδὲν τῶν ὅλων αὐτοῦ δεομένας. Καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκείνα τὰ ἔθνη πέμπεσθαι ἤρξαντο.

Chap. xvi. 1. μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνας. Give Paley's argument of undesigned coincidence from a comparison of this passage with the second Epistle to Timothy.

Chap. xvi. 37. Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν. What was the law here infringed? Mention the date and purposes of it, and the principal occasions on which the Roman history brings it before us.

Chap. xvii. 18. Τινές δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δέ, ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι. What other sects of philosophy flourished at that time in Athens? What were the Epicurean and Stoic tenets that made them more than others hostile to Christianity? What is the proper meaning of σπερμολόγος and δαιμόνια?

Chap. xix. 35, 36, 38. Κατατείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν· Ἄνδρες Ἐφεσίοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς; Ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράττειν· Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλείωσαν ἀλλήλοις. Explain the words νεωκόρος, δισνεωκόρος, τρισνεωκόρος. Which of these words is found on Ephesian coins? In what sense was Ephesus Μητροπόλις τῆς Ἀσίας—ἀγοραῖοι and ἀγοραῖοι have different meanings. Show from the Epistles that Paul considered his life in extreme danger.

Chap. xx. 17. πέμψας εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. What rudiments of a form of church government are there discernible in the Acts? Mention the ecclesiastical functions exercised at Antioch, Jerusalem, and elsewhere. Show that οἱ πρεσβύτεροι were not necessarily either laymen, as the Presbyterians contend; or bishops, as Dr. Hammond contends.

Chap. xxii. 28. Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι. Coins of Commodus and Caracalla, have these words: ΤΑΡΧΟΥ ΜΗΤΡΟΠ. ΔΙΟΝΕΩΚΟΡΟΥ ΕΛΕΥΘ. Explain the three titles. Did Paul possess the freedom of Rome as a citizen, or as an individual?

Chap. xxiii. 14. ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γένεσθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. Explain this conspiracy, and the High Priest's share in it, by translating Philo de Monarch. I. καὶ ἐπιτέτραφθαι δὲ καλὸν ἅπασιν τοῖς ζῆλον ἔχουσιν ἀρετῆς ἐκ χειρὸς ἀναπράττειν ἀνυπερθέτως τὰς τιμωρίας, μήτε εἰς δικαστήριον, μήτε εἰς βουλευτήριον, μήτε συνόλως ἐπ' ἀρχὴν ἄγοντας, ἀλλὰ τῷ παραστάντι μισοπονίῳ πάθει καὶ φιλοθέῳ καταχρῆσθαι πρὸς τὰς τῶν ἀσεβῶν, ἀπαραιτητοὺς κολάσεις, νομίσαντας αὐτοὺς ὑπὸ τοῦ καιροῦ τὰ πάντα

γεγενῆσθαι—βουλευτάς, δικαστάς, στρατηγούς, ἐκκλησιαστάς, κατηγόρους, μάρτυρας, νόμους, δῆμον, ἵνα, μηδενὸς ὄντος ἐμποδῶν, ἀφοβοὶ συνόδῳ πολλῇ προαγωνιζόνται ὁσιότητος.

Chap. xxvi. 22, 23. Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς· εἰ παθητὸς ὁ Χριστός, εἰ πρῶνος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. Quote the chief prophecies foretelling the resurrection in general—and of Christ in particular—also any metaphorical expressions for death in the Old Testament which imply the idea of a future state. How do these verses agree with Warburton's argument for the divine legation of Moses? Enumerate the different appearances of Christ after his resurrection in their order. Are the two articles of your belief "He was buried. He descended into hell"—distinct?

Chap. xxviii. 30. ἔμεινε δὲ ὁ Παῦλος διετίαν ὄλην ἐν ἰδίῳ μισθώματι. What Epistles did Paul write during these two years?—and what reason is there to think he was imprisoned *twice* at Rome?

TRINITY COLLEGE, 1827.

I.

MENTION, in the order of their importance, the principal *adminicula*, which have been applied to the interpretation of the New Testament.

II.

1. Τῇ ἰδίᾳ διαλέκτῳ. Chap. i. 19. What was the language spoken by the Jews at this time? What is the origin and nature of the Hellenistic dialect?

2. To what foreign languages are we to assign the following words: Ταβιθά, Γάζη, Ἐλύμας, Ἀκελδαμά, σικκίνθιον. Give their original meaning.

III.

Explain the following Hellenistic words, and phrases; and give

the equivalent expressions in Attic Greek : ὁμοθυμαδόν, κράββατον, βυρσένος, σονδάριον, ἐξαυτῆς, συνέκδημος, χαλαῖν (τινὰ ἐξ ὀπῆς), συγχύνειν (τοὺς ἀντιλέγοντας) θεῖναι τὰ γόνατα κατασελεῖν τῇ χειρὶ ἀνάθεμα. (Does it occur in Greek ? if so, in what sense ?)

IV.

1. Explain the following phrases ; σκεῦος ἐκλογῆς· χολὴ πικρίας καὶ σύνδεσμος ἀδικίας· πολιτενεσθαι τῷ Θεῷ· πειράζειν τὸν Θεόν· χάριτας κατατίθεσθαι τινὶ· ἰδὼν εἶδον. Distinguish between this last idiom, and those which are commonly quoted as similar : viz. φεύγων καταφυγεῖν or ἐκφυγεῖν—ὦν τοὺς μὲν αὐτὸς ἰδὼν οἶδα (Arrian). What is λαβεῖν τὸ ἱκανόν ; and what is the origin of the phrase ?

2. Point out the Hebraisms of construction in 'the following : Chap. xv. 16. ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ.—Chap. xv. 7. 'Αφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο.—Chap. xv. 4. ἀπήγγειλαν ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. What is ποιεῖν τι μετὰ τινος in Greek ?

V.

1. What churches were founded during St. Paul's first circuit for the propagation of the Gospel ? To what period does the narrative of the Acts extend ? What is known of the subsequent history of the two leading characters, and of the Christian church at Jerusalem ?

2. Chap. viii. 1. διωγμὸς μέγας. Mention briefly the most remarkable persecutions of the first century : and the earliest heresies which sprang up in the church. Are there any allusions to the latter in the New Testament ?

VI.

Give the geographical position of the following places : Joppa, Adramyttium, Μιτυλήνη or Μυτιλήνη, (how do you determine the orthography ?) Rhegium, Tarsus, (give the etymology of these two names.) Melita. (What are the two islands bearing this name, and which of them is here intended ?) What parts of Asia Minor are meant by ἡ Ἀσία, and by τὰ ἀνωτερικὰ μέρη ? and what are the seas included in the term τῷ Ἀδρίᾳ. Give the modern names of any of the above.

VII.

1. Illustrate the following passages by a reference to the 'Acts':

1 Cor. ix. 20. Ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος.

2 Thess. iii. 8. νύκτα καὶ ἡμέραν ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν.

2. Chap. xxvi. 23. Χριστὸς—πρῶτος ἐξ ἀναστάσεως νεκρῶν. How is this elsewhere expressed by St. Paul? Give any striking instance of undesigned coincidence between St. Paul's Epistles and the narrative.

VIII.

1. By what titles and phrases are the following classes described in the New Testament? (1) The Jews of Palestine. (2) The Greek Jews resident abroad. (3) The Gentile proselytes. (4) Christians in general. (5) Jewish converts to Christianity.

2. From a comparison of the different texts in which the word *Χριστιανοὶ* occurs, what do you infer as to the origin and use of this title? How was it corrupted by the Romans?

IX.

Chap. vii. 6. δουλῶσουσιν αὐτὸ καὶ κακῶσουσιν ἔτη τετρακόσια. From what epoch is this period to be measured? Reconcile the several texts of the Old and New Testaments, which bear upon the question: and give the dates of the promise to Abraham, Jacob's migration to Egypt, and the Exodus.

X.

Chap. vii. 22. σοφία Αἰγυπτίων. What sciences were chiefly cultivated by the Egyptians? and to what inventions did they lay claim? What reasons did they assign for the rejection of music and gymnastics, as branches of education? What were their *διττὰ γράμματα*, and what is the language now spoken in Egypt?

XI.

Chap. xii. 23. σκωληκόβρωτος. Is this the same as the *φθειρίσσις*? Mention any remarkable persons who are said to have

died of either? and compare the account of the death of Herod, as given by Josephus, and St. Luke.

XII.

Chap. vii. 44. σκηνή τοῦ μαρτυρίου. Chap. xiii. 36. ἰδεῖν διαφθοράν. What are the Hebrew words answering to μαρτύριον and διαφθορά; and what is their true meaning?

XIII.

Chap. xiii. 27. Point, accentuate, and fill up the construction of the following: οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἀρχόντες αὐτῶν τούτων ἀγαποῦσάντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ παν σαββατον ἀκρίτως ἀκροατομένους κρινάντες ἐπληρώσαν.

XIV.

Chap. xv. 20. ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος. Give the derivation and precise meaning of ἀλισγημα. Mention the different significations which have been ascribed to πορνείας. Bentley suggests χουρείας; Is this necessary? What did the Greeks understand by πνίγειν κρέα?

XV.

1. Chap. xvii. 21. λέγειν τι καὶ ἀκούειν νεώτερον. Whither did the different classes of citizens resort for this purpose? Translate Aristoph. Eq.

τὰ μεράκια ταυτὶ λέγω, τὰν τῷ μύρῳ,

ἃ στωμυλεῖται τοιαδὶ καθήμενα.

Distinguish between λῶλον, ἀδολέσχης, and λογοποιός. (Theophr. Charact.)

2. In what sense do you understand δεισιδαιμονιστῆρος? Is it probable that Paul was brought before the Court of Areopagus? Give a short view of his argument; and compare his mode of delivering the Gospel to Jews and Greeks.

XVI.

Chap. xvii. 28. Τοῦ γὰρ καὶ γένος ἐσμέν. Whence is this verse

quoted? Give any other quotations from the Greek poets, which occur in the New Testament.

XVII.

Chap. xix. 24. ναοὺς ἀργυροῦς Ἀρτέμιδος. What are these? and what are the devices usually found on Ephesian coins? Explain the phrase τὰ Ἐφέσια γράμματα.

XVIII.

Chap. xxvi. 28. ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. What are the objections to the common translation? and what is the probable sense of the passage?

XIX.

Distinguish between βρύκειν and βρύχειν; κατοικεῖν, παροικεῖν and μετοικεῖν; μαθητεῦναι τινὰ and τινί; ἐπιθεῖναι and ἐπιβάλλειν τὰς χεῖρας; περιβρῆξαι and περιβρῆξασθαι τὰ ἱμάτια; ἀνελεῖν and ἀνελεῖσθαι παῖδα; προπέμπειν and καθιστάναι. Translate, Ἀνέγνως, ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως.

XX.

Distinguish between the meaning of the following words, as used in the New Testament, and by the early Christian writers: ἀγάπη, εὐαγγελίστης, κατηχεῖσθαι, μάρτυρ and ὁμολογητής.

XXI.

Explain the following nautical words and phrases; and give any corresponding Latin ones: παραβάλλεσθαι, ἀνάγεσθαι, καταῖρειν· ἀναφανέντες τὴν Κύπρον· ἄφαντες παρελέγοντο τὴν Κρήτην· ἀποφορτίζεσθαι τὸν γόμον. Distinguish this from ἀποφορτίζεσθαι τὰ περιττὰ τῶν φορτίων (Athenæus); and from διατίθεσθαι τὸν φόρτον (Herod. Clio.) Translate τῶν μὲν καθιζόντων ἐν τοῖς βράχεσι, τῶν δὲ ἐκπιπτόντων σκαφῶν (Polyb.)

XXII.

Chap. xliii. 18. ἐτροφοφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ. Var. Lect. ἐτροποφόρησεν.

Chap. xxi. 15. ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλὴμ.

Var. Lect. ἐπισκευασάμενοι.

— xiii. 21. προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. Conj.
ἀπαγγελίαν.

In the above passages explain how the various reading affects the sense.

XXIII.

Translate the following into English: chap. xxvii. 39. "Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν, ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. Καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσῃ, κατεῖχον εἰς τὸν αἰγιαλόν. Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρῦμα ἐλάνετο ὑπὸ τῆς βίας τῶν κυμάτων.

XXIV.

The following into Hebrew, or into Attic Greek: chap. vii. 6. Ἐλάλησε δὲ οὕτως ὁ Θεός· ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ, καὶ κακώσουσιν ἔτη τετρακόσια. Καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγώ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.

CORPUS CHRISTI COLLEGE, 1827.

1. RELATE the particulars respecting St. Luke which can be collected from the New Testament, and also the account of him which may be derived from other sources.

2. What are supposed to have been the principal objects of the author in writing the Acts?

3. Arrange the general incidents of this narrative under the respective epochs to which they belong, with dates, according to Michaelis.

4. When was "The Acts of the Apostles" written, most probably, and where published?

5. Give a brief account of the journeys of St. Paul, as collected from the Acts and the Epistles.

Chap. i. 1. *ἤρξατο ποιεῖν*. Quote instances of this and similar pleonasms in the writings of the Evangelists. Ver. 4. *ἣν ἠκούσατέ μου*. Support this regimen of *ἀκούω* by quotation from classical authors. Ver. 8. Enumerate the appearances of Christ to his disciples after his resurrection. Ver. 14. Render *σὺν γυναίξί*.

Ver. 16. "Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβίδ, περὶ 'Ιούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν 'Ιησοῦν· 'Ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. Οὗτος μὲν οὖν ἐκτῆσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας· καὶ πρηνὴς γενόμενος ἐλάλησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκείνη τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τουτέστι, χωρίον αἵματος. Γέγραπται γάρ ἐν βίβλῳ ψαλμῶν· Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· Καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. Translate this passage. Distinguish the words of St. Peter from the narrative of the historian. What may be observed respecting the practice of the Apostles in quotation from the Old Testament?

Ver. 21. *εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς. Ἀρξάμενος ἀπὸ τοῦ βαπτίσματος κ. τ. λ.* Gospel, chap. iii. 23. *ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος.* How may this use of *ἀρχομαι* be explained otherwise than by supplying *διδάσκειν*, or some such word?

Chap. ii. Give an account of the time and manner of celebration of the three great annual festivals of the Jews. Ver. 3. Translate accurately *ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν.* What is the full meaning of *ἀποφθέγγεσθαι*? Ver. 5. Mention the principal dispersions of the Jews. Ver. 14. *σταθεῖς*. How are participles of this form generally to be rendered? Ver. 19. How does Josephus describe the *τέρατα*, and the fulfilment of this prophecy? Ver. 34. *οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτός·* Give instances of the use of *δέ*, in the sense of *γάρ*. Ver. 47. Translate *ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.*

Chap. iii. 12. Explain the construction of *πεποιηκόσι τοῦ περι-*

πατεῖν αὐτόν. Ver. 19. Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας· ὅπως ἂν ἔλθωσί καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου. State the different explanations of this passage.

Chap. iv. Who was ὁ στρατηγὸς τοῦ ἱεροῦ? Give a brief account of the Pharisees, the Sadducees, and the Scribes. Ver. 13. ἰδιῶται. Ver. 23. οἱ ἰδίῳι. Ver. 32. ἡ ψυχὴ μία. Explain these expressions.

Chap. v. 1—7. Translate ἀνὴρ δὲ τις Ἀνανίας ὀνόματι, σὺν Σατταφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα· καὶ ἐνοσφίσαστο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ· καὶ ἐνέγκας μέρος τι, παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. Εἶπε δὲ Πέτρος· Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; Οὐχὶ μένον, σοὶ ἔμενε, καὶ πραθὲν, ἐν τῇ νοσφίσει ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε. Καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν. What is remarked respecting the usage of ψεύδομαι? Illustrate the terms συστήλλω· ἐκφέρω. How does ἀποδίδομαι come to signify, 'I sell.'

Chap. vi. 1. Who are the persons meant by the ἐλληνισταὶ καὶ ἔβραῖοι? Ver. 5. καὶ ἐξελέξαντο Στέφανον κ. τ. λ. From among whom were these persons probably chosen? Ver. 7. πολλὸς ὄχλος τῶν ἱερέων ὑπήκουον· how could an expression such as πολλὸς ὄχλος be used in speaking of οἱ ἱερεῖς?

Chap. vii. 2. What was the situation of Mesopotamia? Where was Charran? By what circumstances was it rendered famous? Ver. 6. ἔτη τετρακόσια. How are the 400 years here mentioned to be reckoned? Ver. 8. How is περιτομὴ used in different passages in the New Testament? Ver. 20. Of the two explanations of the phrase ἄστειος τῷ Θεῷ, which is the true one? Ver. 51—53. Translate Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὤσιν. ὑμεῖς δὲ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγειλάντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς γεγέννησθε. Οἵτινες ἐλάβετε τὸν νόμον εἰς

διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε. Τοῦ δικαίου, from what considerations may it be inferred that ὁ δίκαιος was a Jewish appellation of the expected Messiah? Quote the passages of the Gospel and the Acts in which St. Luke has spoken of our Lord under this appellation. What is the proper signification of διαταγή? What senses does it bear in the New Testament? Ver. 59, 60. Translate καὶ ἐλιθοβολοῦν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. Θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ· Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν, ἐκοιμήθη. To whom is the prayer of Stephen addressed?

Chap. viii. 30—35. προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; Ὁ δὲ εἶπε· Πῶς γὰρ ἂν δύναίμην, εἰ μὴ τις ὁδηγήσῃ με; Παρακάλῃς τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη· καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφρωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη· τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ, εἶπε· Δέσμοί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἐαυτοῦ, ἢ περὶ ἑτέρου τινός; Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίστατο αὐτῷ τὸν Ἰησοῦν. Translate this passage.

Chap. ix. 1. ὁ δὲ Σαῦλος προσελθὼν τῷ Ἀρχιερεὶ ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς. What authority had the Synod of Jerusalem over the synagogues in other cities?

Ver. 22, 23. Translate Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. Explain the term συμβιβάζων. What time is meant by ἡμέραι ἱκαναί?

Ver. 37. λούσαντες αὐτὴν ἔθηκαν ἐν ὑπερώῳ. Whose office was it λούειν νεκρόν? What dialect has this use of λουσάντες? Derive ὑπερῶν.

Chap. x. 1. How do you understand the term σπεῖρη ἢ καλεῖται Ἰταλική?

Ver. 11. Καθὼς ἰερωρεὶ καταβαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον. How do you render ἀρχαῖς?

Ver. 28. ἀθέμιτόν ἐστι ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφυλῇ. Confirm, from profane authors, the truth of this assertion.

Chap. xi. 26. χρηματῖσαι πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. By whom were the disciples first called Christians? By what titles did they themselves distinguish those of their own society? Quote the passage in the New Testament in which the term Christians is thus applied by one of themselves? What significations does χρηματῖσαι bear in different passages?

Ver. 27. προφήται εἰς Ἀντιόχειαν. Whom do you understand by προφῆται? Ver. 28. λίμον μέγαν ἐφ' ὅλην τὴν οἰκουμένην. What are the different meanings of οἰκουμένη? Give some account of famines which happened in the Roman empire during the reign of Claudius.

Chap. xii. What is the account given by Josephus of the life and death of this Herod? Ver. 15. ὁ ἄγγελος αὐτοῦ ἐστίν. What is the objection to rendering this passage by the words of the English version "it is his angel?" Give another translation, and show that it is properly correct.

Chap. xiii. 46—52. Translate the following passage: Παρόρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας, εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. Οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος· Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. Διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας. Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας, καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. Οἱ δὲ ἐκτιναζάμενοι τὸν κοινορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. Οἱ δὲ μαθηταὶ ἐπληρώθησαν χαρᾶς καὶ Πνεύματος ἀγίου. Explain from the context the expression τεταγμένοι εἰς ζωὴν αἰώνιον. How does Paley point out the undesigned conformity between the three persecutions which St. Paul suffered at Antioch, as related here, and at Iconium and Lystra as related in the next chapter, and the allusion made to them in the second Epistle to

Timothy, οὐ παρηκολούθηκάς μοι τοῖς διωγμοῖς, τοῖς παθήμασιν, αἵ μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις?

Chap. xiv. 5. ὡς δὲ ἐγένετο ὁρμὴ ὑβρίσαι καὶ λιθοβολῆσαι αὐτὰς. Ver. 19. λιθάσαντες τὸν Παῦλον. 2 Cor. xi. 25. ἅπαξ ἐλιλάσθην. Give Paley's remarks on a comparison of these passages.

Chap. xx. 2. ὁ Παῦλος¹ διελθὼν τὰ μέρη ἐκεῖνα ἦλθεν εἰς τὴν Ἑλλάδα. How does St. Paul describe the extent of this journey into Greece? Show the geographical coincidence of the history and the Epistle.

Ver. 34. αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου ὑπηρετήσαν αἱ χεῖρες αὐταί. 1 Cor. iv. 11, 12. ἄχρι τῆς ἄρτι ὥρας κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ. Point out the undesigned correspondency of these passages.

Chap. xxii. 22. Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, λέγοντες· Αἶρε ἀπὸ τῆς γῆς τὸν ταιουῖταν· οὐ γὰρ καθήκον αὐτὸν ζῆν. What was the principal article in the charge made against Paul before the Roman magistrate? What were the real causes which led to the seizure of his person? Show by quotation what St. Paul considered to have been the real source of the severities enforced against him.

Chap. xxv. 11. Καίσαρα ἐπικαλούμαι. Whence did St. Paul probably derive his citizenship? What was the Roman law by which he appealed to Cæsar?

Chap. xxvii. 27—42. Translate the following passage:

Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ ἐγένετο, διαφορομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. Καὶ βολίσαντες, εὗρον ὀργυιάς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιάς δεκαπέντε. Φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἤρχοντο ἡμέραν γενέσθαι. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πύργου μελλόντων ἀγκύρας ἐκτείνειν, Εἶπεν ὁ Παῦλος τῷ εκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐάν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν. Ἀχρὶ δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλεε ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· Τεσσαρεσκαίδεκάτῃ σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσ-

λαβόμενοι. Διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς πεσεῖται. Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστεσε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. Εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάμβοντο τροφῆς. Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, διακόσαι ἐβδομηκονταεξί. Κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον. Καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσῃ, κατεῖχον εἰς τὸν αἰγιαλόν. Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρῦμα ἐλάνετο ὑπὸ τῆς βίας τῶν κυμάτων.

Explain ζευκτηριαί, πηδάλια, ἀρτέμων, τόπος διθάλασος.

ST. JOHN'S COLLEGE, 1828.

1. WHAT period of ecclesiastical history does this book comprise? From what recorded facts has its chronology been ascertained? State the principal epochs so determined.

2. Chap. i. 5. Translate and explain this verse. Enumerate the different occasions on which the Holy Ghost descended upon the Apostles and others, as recorded in the first ten chapters.

3. Chap. ii. 13. State the inaccuracy which occurs in the common translation of this verse. Who are meant by ἕτεροι?

4. Chap. ii. 42. What different interpretations have been given of this verse? Mention some of the points of resemblance between the Christian Eucharist and the Jewish Passover.

5. Chap. vi. 3. What was the nature of the office conferred on the seven deacons? What office in the Jewish synagogue is supposed to have corresponded to it?

6. Chap. vi. 6. Quote passages from the Old Testament to show that imposition of hands was an ancient rite of institution to a new office.

7. Chap. vii. 42, 43. Translate and give a full explanation of these verses.

8. Chap. vii. 59. State some important doctrines of our religion, to the truth of which this address of St. Stephen bears direct testimony.

9. Chap. viii. Explain the meaning and construction of ver. 7. Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ ἐξήρχετο. Ver. 9. Προϋπήρχεν ἐν τῇ πόλει μαγέων καὶ ἐξιστῶν. Ver. 23. Εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.

10. Chap. viii. 33. Mention some of the different interpretations which this verse has received.

11. Chap. ix. 1. State briefly the argument in favour of the divine origin of our religion from the conversion of St. Paul.

12. Chap. ix. 24. How do you reconcile this account with that which St. Paul gives in 2 Cor. xi. 32?

13. Chap. x. 28. Translate and explain this verse. Is there any command in the Mosaic law forbidding or restricting intercourse with the Gentiles?

14. Chap. x. 47. What erroneous doctrines, and of what religious sect, are confuted by this verse?

TRINITY COLLEGE, 1826.

I.

EXPLAIN the nature of the argument by which the truth of the historical books of the New Testament is inferred from their authenticity, and show that it applies in a peculiar degree to the Acts of the Apostles.

II.

By which of the early Christian sects was this book rejected, and in consequence of what peculiar tenets? What is meant in ecclesiastical language by βιβλίον ἀπόκρυφον?

III.

Explain the terms Ἑβραῖος, Ἰουδαῖος, Ἕλλην, Ἑλληνιστής, as they occur in the New Testament. State the different opinions

which have been proposed on the last word, and the principal grounds of that which you prefer.

IV.

What peculiar advantages did Tarsus afford as a place of education? To what circumstances was it indebted for its flourishing condition in the time of St. Paul? What privileges did it enjoy as *urbs libera*?

V.

1. Describe the boundaries of Galatia. By what name is it called in Livy? What was the history of its population?

2. What countries composed the proconsular Asia? When and how did it become a Roman province? What was its capital? What was the office of the *Ἀσιάρχαι*?

3. What were the respective latitudes of the two *Cæsareas* mentioned in the New Testament? By whom, in whose honour, and on the site of what town was each founded? Which of them is to be understood when the name is used without an addition?

VI.

1. Translate chap. ix. 22, 23. *Σαῦλος δὲ μᾶλλον ἐνεδυναμώτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων, ὅτι οὗτός ἐστιν ὁ Χριστός. Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβούλευσαν οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. What period is signified by ἡμέραι ἱκαναί? How was St. Paul engaged during that interval? In whose possession was Damascus at the time of his conversion? How does the political state of Damascus determine the date of that event?*

2. *Γάζαν· αὕτη ἐστὶν ἔρημος.* What difficulty have these words raised? When and on what occasion was Gaza reduced to the state here described?

3. To which class in the division of the provinces made by Augustus did Cyprus belong? What change in this respect is indicated in the Acts?

4. *πρὸ τούτων τῶν ἡμερῶν ἀνέστη Θεοδῶς . . . μετὰ τοῦτον ἀνέστη*

Ιούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς. What supposition is necessary to reconcile these statements with history? What was the cause and the date of the last-mentioned insurrection?

VII.

1. Mention the Greek and Latin titles of the several classes of magistrates who governed the Roman provinces in the time of the emperors.

2. What was the original office of the *procuratores*? Into what classes were they divided? What increase did their power receive in the reign of Claudius? In what cases did they possess the *jus gladii*? What was the title of the same office in the Byzantine empire?

3. How did St. Paul's franchise protect him from torture (chap. xxii. 29.) while it would not have prevented him from being put to death by the Roman governor? Chap. xxiii. 18.

VIII.

1. How was the great Sanhedrim composed? When was it instituted? How was its authority limited under the Romans?

2. What was the nature and powers of the other Jewish courts called *συνέδρια*? What is the difference between *συναγωγή* and *σύναξις*? Translate and explain chap. xvi. 13. ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν, οὗ ἐνομίζετο προσευχὴ εἶναι.

3. What office is meant by ὁ στρατηγὸς τοῦ ἱεροῦ?

IX.

Translate (Tacit. H. v. 5.) "Judæi mente sola unumque Numen intelligunt Igitur nulla simulacra urbibus suis, nædum templa, sinunt. Non Regibus hæc adulatio, non Cæsaribus honos. Sed quia Sacerdotes eorum tibia tympanisque concinebant, hedera vinciebantur, vitisque aurea templo reperta, Liberum patrem coli, domitorem Orientis, quidam arbitrati sunt."

Illustrate the first part of this passage by events of Jewish history in the age of the emperors. What coincidences, beside those here mentioned inclined some of the ancients to ascribe the worship of Bacchus to the Jews?

X.

Translate (Tacit. H. v. 9.) "*Claudius, defunctis Regibus, aut ad modicum redactis, Judæam provinciam equitibus Romanis aut libertis permisit: e quibus Antonius Felix per omnem sævitiam ac libidinem jus Regium servilli ingenio exercuit.*"

1. Explain the historical allusions contained in the words in Italics. Who was the last of the Jewish kings? From what territory did he derive his title? Distinguish the meanings of the titles βασιλεὺς, ἐθνάρχης, τετράρχης. What is known of the magistrate called ἀλαβάρχης?

2. How was the Bernice mentioned in the Acts related to Herod the Great?

3. By what other *nomen* is Felix known in history? How may the difference be reconciled? Who was his brother? Who was his wife Drusilla mentioned in the Acts? Who was his former wife of the same name?

XI.

What is meant by the σπεῖρα Ἰταλική and the σπεῖρα Σεβαστή? Who were the δεξιολάβοι? What was the παρεμβολή at Jerusalem?

XII.

Translate ὅντος ἥδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἥδη ἐληλυθέναι. What was the proper name of this νηστεία? What was the principal solemnity which took place in it? At what time (in the Jewish and Roman year) was it celebrated?

XIII.

1. Express by a circumlocution the meaning of the words θεομαχεῖν, γνωσимаχεῖν, θυμομαχεῖν.

2. Explain through their derivations the words σπερμολόγος, χρηματίζειν, ῥαδιουργία, σμικίνθια.

3. Explain the words ἀγόραιοι ἄγονται, καὶ ἀνθυπατοὶ εἰσιν. Why not ἀγοραῖοι?

4. Translate ἐτάραξαν τὸν ὄχλον καὶ τοὺς πολιτάρχας, ἀκούοντας ταῦτα: καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰαῦθνος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. Express in Latin τὸ ἱκανὸν λαμβάνειν.

XIV.

Translate the following passage into English. Point out and explain its peculiarities of construction, and Atticise those expressions which belong to the dialect of the New Testament. Ἀνοίξας δὲ Πέτρος τὸ στόμα, εἶπεν· Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός· Ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην, δεξιὸς αὐτῷ ἐστι. Τὸν λόγον, ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων Κύριος· Ὑμεῖς οἴδατε τὸ γεγόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρχάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης. Ἰησοῦν τὸν ἀπὸ Ναζαρέτ ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ· Καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων, καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου· Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρῃ, καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι.

XV.

Translate into Lat.n, Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. Τὸν ἄνδρα τοῦτον, συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀνααιρεῖσθαι ὑπ' αὐτῶν, ἐπιστάς σὺν τῷ στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι. Βουλόμενος δὲ γνῶναι τὴν αἰτίαν, δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν· Ὃν εὖρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαντῆς ἔπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἐρῶ σο.

CORPUS CHRISTI COLLEGE, 1829.

1. MENTION some of the most striking internal evidences of credibility and veracity in the historian of the Acts? What appears to have been his principal object in writing them?

2. On what accounts is this portion of the New Testament chiefly valuable to us?

3. Chap. i. 9. *νεφέλη ὑπέλαβεν αὐτόν*. Ver. 11. *οὗτος ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσαθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν*. Quote a verse from St. Matthew's Gospel illustrative of this passage.

Ver. 26. *Καὶ ἔδωκαν κλήρους*. Quote from Homer and Horace passages descriptive of the method of casting lots among the Greeks and Romans. Explain Prov. vi. 31. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Give instances from the Old Testament where this method of decision was appointed. In the present instance, what reasons rendered necessary an appeal to divine interposition, and what distinctions may be drawn between this and any other case?

4. Chap. ii. 3. *Καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός*. Is there any miraculous manifestation of the divine presence mentioned in the Old Testament, with which the tongues of fire may be compared? How is *διαμεριζόμεναι* to be interpreted? Quote the words in which St. Paul guards the Corinthians against the misapplication of this gift of tongues.

Ver. 27. *οὐκ ἐγκαταλείψει τὴν ψυχὴν μου εἰς ᾧδον, οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν*. What two explanations are given of *οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾧδον*? Quote a classical usage of *δίδωμι* in the sense here given to it.

5. Chap. iii. 12. *ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν*. Chap. xxvii. 1. *Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν*. 1 Cor. ii. 2. *Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν*. Explain the construction of these genitives.

Ver. 19. *Μετανοήσατε ὃν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας*. ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, Καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν. "Ὁν δεῖ οὐρανὸν μὲν ἐξῆσθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. What is the metaphor implied in the word *ἐξαλείφω*? Quote the passage from the Epistle to the Colossians in which it is used. How has *ὅπως ἂν ἔλθωσι* been rendered? How does the classical usage of *ὅπως* differ from that in the New Testament? Explain *καιροὶ ἀναψύξεως, ἀποκαταστάσεως πάντων*.

6. Chap. iv. 13. *ἀγράμματοι εἰσι καὶ ἰδιῶται*. What is the pri-

mary signification of *ιδιώτης*? Quote a passage from Cicero in which "idiotas" bears the same sense as in this passage of the Acts. How does St. Paul use it in speaking of himself?

7. Chap. v. 13. *Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς· ἀλλ' ἐμεγάλυνεν αὐτούς ὁ λαός. Μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πληθὺν ἀνδρῶν τε καὶ γυναικῶν.* How do you understand the first clause? Is there no inconsistency between it and the last?

Ver. 26. *ἐφοβούντο τὸν λαόν.* Ver. 28. *βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου;* How do you account for the change of feeling which seems to have taken place in the minds of the Jewish multitude since the crucifixion?

Ver. 34. *Ἀναστὰς δὲ τις Φαρισαῖος, ὀνόματι Γαμαλιήλ.* What was probably the feeling which suggested the advice of Gamaliel?

Ver. 37. *Μετὰ τούτων ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς.* Luke ii. 1. *ἐξῆλθε δόγμα ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.* What transactions are here spoken of?

8. Chap. vi. 1. *ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν.* What are the two interpretations given of *Ἑλληνιστής*? Which of them does the formation of the word confirm?

Of what two classes of persons did the believers principally consist? From whom does it appear that the deacons were appointed? What was the extent of their office?

9. Chap. vii. 19. *Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι.* Render *κατασοφισάμενος* *ζωογονεῖσθαι*. Quote expressions similar to *ποιεῖν ἔκθετα*.

Ver. 44. *Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακε· Ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν.* Translate this passage. Explain *ἡ σκηνὴ τοῦ μαρτυρίου*.

Ver. 52. *περὶ τῆς ἐλεύσεως τοῦ δικαίου.* From what arguments does it appear that *ὁ δίκαιος* was a Jewish appellation of the Messiah? Quote passages in the New Testament where this term is used, *κατ' ἐξοχήν*, to signify Christ.

State briefly the purport of the defence made by Stephen before

the council. What is the doctrine which the texts containing the vision and prayer of Stephen establish? by what means has this testimony been evaded?

10. Chap. viii. 5. Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσεν αὐτοῖς τὸν Χριστὸν. Προσεύχον τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φίλιππου ὁμοθυμαδὸν. Quote the passages from the Gospel of St. John, which describe the notions and expectations of the Samaritans with regard to the Messiah.

Ver. 32. Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἀφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη. τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἱρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. Explain this prophecy.

11. Chap. ix. What was the parentage and early education of St. Paul? Why was the ignorance in which he persecuted the church culpable? Why can we not argue from the example of St. Paul, that a special conversion may be looked for beforehand in other instances?

Ver. 2. Ἠτήσατο παρὰ τοῦ ἀρχιερέως ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς. To whom was Damascus at this time subject? What authority had the Sanhedrim over the synagogues of Damascus?

Ver. 4. Reconcile and combine the circumstances of St. Paul's conversion as related by St. Luke, and, on two occasions, by St. Paul himself.

Ver. 23. Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. Ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλωσι. Quote the passages which give an account of the interval here meant by ἡμέραι ἱκαναί, and which inform us by whom the guard was placed at the gates of Damascus.

What are the chief arguments in proof of the reality of St. Paul's conversion? How has he been by some authors regarded as a type of the Jewish nation?

12. Chap. xi. 20. Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἦλθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἕλληνας, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. ~~Ἐν τῇ πόλει~~ here meant by Ἕλληνας.

13. Chap. xii. What period had elapsed between the ascension and the persecution begun by Herod?

Ver. 2. 'Ἀνέιλε δὲ Ἰάκωβον' Quote the words of the prediction which was verified by this event.

Ver. 8. *Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλια σου. Ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ μοι.* What was the object of these particular injunctions?

Ver. 23. *γενόμενος σκκληκόβρωτος ἐξέψυξεν.* What are the circumstances of Herod's death as related by Josephus?

14. Chap. xiii. 2. *Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστεούντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον· Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς.* In what terms does St. Paul speak of himself in reference to this command of the Holy Spirit.

15. Chap. xv. 1. *τινὲς ἐδίδασκον τοὺς ἀδελφούς· ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι.* How has St. Paul spoken upon this question? Why was not circumcision necessary to a Christian convert?

Ver. 7. *ἀναστάς Πέτρος εἶπε· ὁ καρδιονγνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· Καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. Νῦν οὖν τί πειράζετε τὸν Θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὐτε οἱ πατέρες ἡμῶν οὐτε ἡμεῖς ἰσχύσαμεν βαστάσαι; Gal. ii. 11. "Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. Πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέσπελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. Καὶ συνπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι· ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. Ἀλλ' ὅτε εἶδον, ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων· Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; Translate these extracts. How far is the conduct of St. Peter here described inconsistent with the part he took in the debate at Jerusalem? What do you understand to have been the compulsion imposed by Peter upon the Gentiles? Show that this passage from the epistle does not furnish an objection to the notion of Apostolical inspiration. To what extent do you understand the Apostles to have been under spiritual guidance?*

Ver. 19. Διό ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν· Ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν αἰσθημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος. Translate this, and explain the reason given by St James for his decision.

Ver. 28. Ἐδοξε τῷ ἁγίῳ Ἡγεμένῳ καὶ ἡμῖν· How is this expression to be understood?

16. Ephes. iv. 11. Καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, Πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ. Give a brief sketch of the ministerial economy of the primitive church; explaining the offices of the different orders of ministers here mentioned.

17. Chap. xvi. 30. ὁ δεσμοφύλαξ ἔφη· Κύριω, τί με δεῖ ποιεῖν, ἵνα σωθῶ; Οἱ δὲ εἶπον· Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. What may we infer from a citation of instances to have been the belief required of these converts as a pre-requisite to their admission into the church?

Chap. xix. 35. Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν. Ἄνδρες Ἐφεσίωι, τίς γὰρ ἐστὶν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίῳν πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς. Explain καταστέλλω· νεωκόρος· Διοπετές· Supply the ellipsis before γάρ; quote an instance from the Evangelists of γάρ used in the beginning of an address.

18. Explain the senses in which the following words are used in the sentences annexed to each :

καταλαβόμενοι·	καταλαβόμενοι ὅτι ἀγράμματοί εἰσι.
θυμομαχέω·	ἦν δὲ θυμομαχῶν Τυρρίσις.
σέβομαι·	αἱ σεβόμεναι γυναῖκες.
ἀνασκευάζω	ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν.
πέθω·	πέισαντες Βλαστὸν ἠιτοῦντο εἰρήνην.
τεχνίτης, ἐργάτης·	τοὺς τεχνίτας συνάθροισας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας.
διαγγέλλω·	διαγγέλλων τὴν ἐκκλησίαν τῶν ἡμέ- ρων τοῦ ἀγνισμοῦ.
ζῶν·	λόγια ζῶντα.

TRINITY COLLEGE, 1829.

I.

ON what evidence (1) external, (2) internal, do you attribute the Acts of the Apostles to St. Luke? What peculiarities of style do you observe in his two works? What instances of Latin phrases occur in them? (3) Give instances of Hebraisms and Syriaisms found in the Acts, and prove that they furnish no argument against Scripture.

II.

Show the propriety of the term *Διαθήκη* as applied to the Old and New Testament. Mention and illustrate from the New Testament the different significations of *εὐαγγέλιον*.

III.

State very distinctly the line of argument followed by Paley in his *Horæ Paulinæ*. With what hypothesis does he connect it? And by what facts does he finally disprove the necessity of that hypothesis?

IV.

(1) Draw a plan of ancient Jerusalem and its suburbs; mention the extent of its circumference; and particularly note the position (a) of the temple, (b) of the Mount of Olives, (c) of Mount Calvary. (2) Is there any reason to believe that the present site of the city differs greatly from the ancient?

V.

What were the three great annual festivals of the Jews? and what events did they severally commemorate?

VI.

What was the origin and extent of the differences between the Jews and the Samaritans? What was our Saviour's conduct and feelings towards the latter?

VII.

Give the dates of the following events in the Jewish history : (1) the adoption of the regal government ; (2) the building of the temple ; (3) the captivity of the ten tribes ; (4) the Macedonian conquest ; (5) the Roman conquest.

VIII.

(1) What period of history is contained in the Acts ? By what fact can you fix the date of their composition ? (2) Trace St. Paul through his Apostolical journeys, giving the dates of each, and the period occupied by them. (3) What was St. Luke's *twofold* object in writing this history ?

IX.

(1) Mention the places in which Christianity was permanently established at the date of the conclusion of the Acts. (2) In what directions did it most rapidly spread afterwards ? (3) By what human means was its progress advanced ? (4) When, and by whom, was it finally established ?

X.

(1) What was the earliest council of the church, and what was the difference which occasioned it ? (2) Explain the nature of the synods of the primitive church. (3) Give the dates of the seven general councils, and mention the object for which they were severally convoked.

XI.

Give the derivation and precise meaning of *ὑπηρέτης*, *λειτουργία*, *μετάνοια*, *μετεωρίζομαι*, *ὑπωπιάζω*, *λυσitteλεῖν*, *βλασφημεῖν*, *συκοφαντεῖν*, *καταβραβένειν*, *πληροφορεῖν*, *συναλίζομαι*, *ἐνωτίζομαι*, *ἀτενίζω*.

Distinguish the sense of *ἀπέθνησκε*, *τέθνηκεν*, *ἀπέθανε*.

XII.

Translate into English, and explain,

(1) Εἰπέ τε πρὸς αὐτούς· "Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν. Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοῦδᾶς, λέγων εἶναι τινα ἐκείνους, ὃ προσεκολλήθη ἀρεθ-

μὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν. Μετὰ τοῦτον ἀνέστη Ἰουδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ εἰσάγετε αὐτούς· ὅτι ἐὰν ἢ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· Εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοι εὐρεθῇτε. Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.

(2) Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου. Καὶ κατελθὼν εἰς Καισάρειαν, ἀναβάς, καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. Καὶ ποιήσας χρόνον τινα ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς. Ἰουδαῖος δὲ τις, Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὧν ἐν ταῖς γραφαῖς. Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου· καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βύπτισμα Ἰωάννου.

Delineate this journey of the Apostle. Confirm what is here said of Apollos by quotation from the Epistles.

(3) Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν· Ἄνδρες Ἐφεσίοι, τίς γάρ ἐστιν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς; Ἀναντιφρόντων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράττειν. Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱερουσόλους, οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν. Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθυπατοὶ εἰσιν· ἐγκαλείτωσαν ἀλλήλους· Εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενοῦς αἰτίου ὑπάρχοντος, περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. Καὶ ταῦτα εἰπὼν, ἀπέλυσεν τὴν ἐκκλησίαν.

(4) Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην. Κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ ἐτέρᾳ παρεβαλομεν εἰς Σάμον· καὶ μέναντες ἐν Τρωγυλλίῳ, τῇ ἐχόμενῃ ἦλθομεν εἰς Μίλητον. Ἐκρινε γὰρ ὁ Παῦλος

παραπλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γάρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱερουσόλυμα. Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

Show the relative position of the places here mentioned.

(5) Τί οὖν ἐστὶ ; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γάρ, ὅτι ἐληλυθας. Τοῦτο οὖν ποιήσον, ὃ σοὶ λέγομεν· Εἰσὶν ἡμῖν ἄνδρες τέσσαρες, εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. Τούτους παραλαβὼν, ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρῇσονται τὴν κεφαλὴν· καὶ γνῶσι πάντες, ὅτι ὧν κατήχηται περὶ σοῦ, οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσω. Περὶ δὲ τῶν πεπιστευκότων ἔθνων ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς εἰ μὴ φυλάσσεσθαι αὐτοὺς τὸ, τε εἰδωλόθυτον, καὶ τὸ αἷμα, καὶ πνικτὸν, καὶ πορνείαν. Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἔχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμού, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά. Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν· Κράζοντες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τοῦτον πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκόινυκε τὸν ἅγιον τόπον τοῦτον. Ἦσαν γάρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.

XIII.

Translate into Latin,

Τότε Πέτρος, πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς· Ἄρχοντες τοῦ λαοῦ, καὶ Πρεσβύτεροι τοῦ Ἰσραὴλ. Εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενούς, ἐν τίνι οὗτος σέσωσται· Γνωστὸν ἔστω πάσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομησάντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. Καὶ οὐκ ἐστὶν ἐν ἄλλῃ σωτηρία· οὔτε γὰρ

ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

XIV.

Translate into Greek :

"How doth the city sit solitary that was full of people! How is she become a widow! She that was great among the nations and princess among the provinces, how is she become tributary!

"She weepeth sore in the night and her tears are on her cheeks; amongst all her lovers she hath none to comfort her; all her friends have dealt treacherously with her; they are become her enemies.

"The ways of Zion do mourn, because none come to the solemn feasts; all her gates are desolate; her priests sigh; her virgins are afflicted, and she is in bitterness.

"And from the daughter of Zion all her beauty is departed; her princes are become like harts that find no pasture; and they are gone forth without strength before the pursuer."

CLARE HALL, 1824.

[*N. B. The passages are first to be translated.*]

1. By what arguments is the authenticity of the New Testament established? How far does the proof of the authenticity of the New Testament conduce to prove the truth of the Christian religion?

2. Give a general statement of the contents of this book, the period of time it comprehends, and the principal objects St. Luke seems to have had in view in writing it. What date is assigned to its publication, and how is that date determined?

3. Chap. i. 1. Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων ὃ θεόφιλε ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας ἐντελειάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη.

Give an account of our Saviour's life from the commencement of his ministry to his ascension. What prophecies in the Old Testament foretold, and what types prefigured the ascension?

4. Chap. i. 12. καὶ οὗτοι ἔχον ὁδόν.

What distance is here signified? Explain the origin of the phrase.

5. Chap. i. 3. δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς.

State the several appearances of our Saviour after his resurrection.

6. Chap. ii. 1. Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντεκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.

Give some account of the principal Jewish festivals, and more particularly of the feast of Pentecost. Who are supposed to have been present at the event related in this chapter?

7. Chap. ii. 15. Οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας.

What hour was this according to our mode of reckoning time? At what hour did the Jews commence their meals on feast days?

8. Chap. iii. 2. τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὀφθαλμῶν.

What account does Josephus give of this gate? In the miracle related to have taken place here, what circumstances are incidentally mentioned, partly in this chapter, and partly in a subsequent one, which preclude the possibility of a deception having been practised?

9. Chap. iii. 21. ὃν δεῖ οὐρανὸν μὲν δεῖξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.

What are the different interpretations of this passage? What appears to be the scriptural meaning of ἀποκατάστασις? Does it occur in any other part of the New Testament?

10. Chap. iii. 24. Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεστῶσιν ὅσοι ἐλάλησαν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας.

Give a short account of Samuel, and mention in order the several prophets who succeeded him, pointing out the times at which they lived.

11. Mention in order the principal prophecies respecting the coming of the Messiah, beginning with the earliest.

12. Chap. iv. 27. Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε ὁ βασιλεὺς τῆς Ἰουδαίας, καὶ Πλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ.

Give an account of the family of the Herods, and point out which

of the Herods is here alluded to. State the office of Pontius Pilate, his character, the time of his administration, and the date and cause of his removal.

13. Chap. v. 36. *πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοῦ ἄς λέγων εἶναι τινα ἑαυτὸν, ὃ προσεκλήθη ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίων.*

Do we read in any other author of an insurrection excited by a person of this name? In what respect do the accounts differ, and what may be said in favour of St. Luke's account?

14. What was the charge brought against St. Stephen? State the scope and substance of his defence, showing how it bears upon the charge.

15. Chap. vii. 2. *Ὁ θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν· καὶ εἶπε πρὸς αὐτόν· ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δείξω . . .*

Give an account of the call of Abraham. Give the date of this event, as well as those of the following events:—the birth of Isaac,—the removal of Jacob into Egypt,—the departure of the Israelites from Egypt,—their entrance into Canaan,—the building of Solomon's temple.

16. Draw a map of Asia Minor, tracing St. Paul's first journey; and mention the different incidents which occurred to him at the several places through which he passed.

17. Chap. vii. 16. *δ' ὠνήσατο Ἀβραάμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ.*

State the difficulties of this passage, with some of the solutions proposed.

18. Chap. xii. 1. *Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.*

Who was the Herod here mentioned? What remarkable instance of minute and undesigned accuracy has Paley detected in this passage? And what argument does he found upon accuracies of this nature?

19. Assign the meaning, derivation, mood, tense, &c. of the following words:—Chap. i. 4. *συναλιζόμενος*. Chap. iii. 19. *ἐξαλειφθῆναι*. Chap. vii. 19. *κατασοφισάμενος*. 41. *ἐμοσχοποίησαν*. 54. *διεπίοντο*. Chap. ix. 27. *ἐπαρόυσιασατο*.

20. Give a general statement of St. Paul's history.

21. Translate the following passages :

Chap. x. 17. Καὶ συνομιλῶν αὐτῷ, εἰσηλθε, καὶ εὐρίσκει συνεληλυθότας πολλούς· ἔφη τε πρὸς αὐτούς· ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. Διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεὶς. πυνθάνομαι οὖν τίτι λόγῳ μετεπέμψατέ με.

Chap. xvii. 26. ἐποίησέ τε ἐξ ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐν πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας προτεταγμένους καιροὺς, καὶ τὰς ὁρίσεις τῆς κατοικίας αὐτῶν· ζητεῖν τὸν κύριον εἰ ἄρα γε ψηλαφήσει αὐτὸν καὶ εὐροίεν· καὶ τοι γὰρ οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχει ὁ δαίμων. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν· ὡς καὶ τινες τῶν καὶ ὑμᾶς ποιητῶν εἰρήκασι· τοῦ γὰρ καὶ γένος ἐσμέν.

What poet is here cited ?

UNIOR SOPHS' EXAMINATION, 1825.

1. How is the Holy Land bounded, and into what districts was it divided in the time of Christ ?

2. Construe the following passage respecting Judas Iscariot ;
Οὗτος μὲν οὖν ἔΚΤΗΣΑΤΟ χωρίον ἐκ μισθοῦ τῆς ἀδικίας.

3. Supply the ellipsis in each of these passages :

καὶ ΤΑ ΝΥΝ, Κύριε, ἔπιτε ἐπὶ τὰς ἀπειλὰς αὐτῶν—

οὕτως ἐλεύσεται, ὅΝ ΤΡΟΠΙΟΝ ἐθεάσασθε—

ὁ δὲ ἔΠΕΙΞΕΝ αὐτοῖς—.

4. Give some account of the institution of each of the three great annual Jewish festivals.

5. Who were the Ἑλληνισταὶ and Λιβερτίνοι ?

6. What is the peculiar use of the verb καθίζω in the New Testament ?

7. In what tenses is the verb ἵστημι *transitive*, and in what *intransitive*; and in what two distinct senses is ἵστημι frequently used transitively in the Acts ?

8. State the Jewish and Roman divisions of day and night.—Which

of the two was used at Jerusalem in the time of our Saviour?—ὥρα τρίτη τῆς ἡμέρας, what hour of the day was this according to our reckoning?

9. Show why the proper names *Joshua*, *Messiah*, *Cephas*, *Idumean Sea*, are justly rendered in Greek, Ἰησοῦς, Χριστός, Πέτρος, and ἐρυθρὰ θαλάσση.

10. Construe the following passage:

Chap. xxi. 2, 3. Καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνέχθημεν. Ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον.

Explain the idiom ἀναφανέντες τὴν Κύπρον, and give any instances of a similar construction.

11. Παραδοὺς τέσσαρσι τετραδίαις, explain the Roman mode of keeping guard by *quaternions*.

12. Reconcile the following passage in the account of St. Paul's conversion, chap. ix. 7.

Οἱ δὲ ἄνδρες, οἱ συνοδεύοντες αὐτῷ, εἰστήκεισαν ἐννεοὶ, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες,

with the account, chap. xxii. 9.

(οἱ ἄνδρες) τὸ μὲν φῶς ἐθεύσαντο, καὶ ἔμβοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντος,

and give the precise import of εἰστήκεισαν in the former passage.

EPISTLE TO THE GALATIANS.

Sine Coll. et Anno.

1. DESCRIBE the geographical situation of Galatia. By whom is that country supposed to have been originally colonized, and what were the names of its principal cities?

2. State the circumstances which appear to have given rise to the writing of this Epistle, and what are the objects which the writer has principally in view?

3. About what year of the Christian era, and how long before the Mahometan hegira, is it probable that this Epistle was written?

4. Give a brief account of the life of St. Paul. How often did he visit Galatia?

5. What appear to be the peculiar excellencies of St. Paul as a teacher of Christianity? Point out the great force of the proof which his conversion affords of the divine origin of our religion. What is the probable nature of that *πείρασμος* to which he alludes Gal. iv. 14.

6. What is the primary signification of *προέκοπτον*, Gal. i. 14. and of *ἀνέκοψε*, Gal. v. 7? Also what appears to be the correct import of *κατηγγήθητε*, Gal. v. 4 and 11., and of *στίγματα*, Gal. vi. 17.

7. Translate and explain in a paraphrase Gal. ii. 17 to 21. What is the exact force of *ὑπέρ*, Gal. i. 4, and ii. 20. Also of *ἐάν μὴ*, Gal. ii. 16. Explain the passages in which these words occur.

8. From the use of the preposition *παρὰ*, Acts xviii. 23, and Luke xiii. 2. determine the precise import of *παρ' ὃ*, Gal. i. 8.

9. Whence does it appear that the *νόμος* of which St. Paul speaks, Gal. iii. 10. is not the ceremonial, but the moral law?

10. Describe the nature of that *ἐλευθερία* mentioned Gal. v. 1 and 13. and show wherein it consists.

11. If it is impossible to obtain salvation by compliance with the demands either of the moral or ceremonial law, for what purposes were they respectively given?

12. What is to be understood by *τὸ σκάνδαλον τοῦ σταυροῦ*, Gal. v. 11? Has it ceased, and under what circumstances may it be said to cease?

13. What is the distinction between the authenticity and genuineness of any writing? Does a defect of evidence, as to the latter, weaken the evidence of the former? Is it necessary to attend to this distinction with regard to any of the Epistles?

14. State briefly the nature of the argument by which Paley, from comparing the Acts of the Apostles with the Epistles, proves the authenticity of both. Illustrate it by instances from this Epistle.

15. Are the epistolary parts of the New Testament of equal authority with the Gospels?

ST. PAUL'S EPISTLES TO TIMOTHY.

JESUS COLLEGE, 1828.

1. TRANSLATE 1 Tim. i. 1—2. What do you observe respecting the name Παῦλος? What was the ordinary form of salutation by letter, and how far is this modified in the Apostolic Epistles? ἀποστόλος κατ' ἐπιτάγην Θεοῦ—Illustrate this from history. What probably led St. Paul, in his letters to Timothy, to refer thus to his own Apostolic commission? γνησίῳ τέκνῳ ἐν πίστει—What is meant by these terms? Confirm this from the Old and New Testament.

2. In chap. i. 11. with what do you connect the words τῆς δόξης? In ver. 17. what do you understand by the words τῷ βασιλεῖ τῶν αἰώνων?

3. Translate chap. ii. 1—7. To what does τοῦτο (ver. 3.) refer? In ver. 5. what is the force of the word εἰς? Explain the words σωθήσεται διὰ τῆς τεκνογονίας (ver. 15.)

4. Chap. iii. 5. Mention the passage in the third book of Xenophon's Memorabilia which presents a striking parallel.

5. Translate chap. iii. 14.—iv. 6. inclusive. Θεοῦ ζῶντος—Explain the origin of this attribute of Jehovah. ἐδικαιώθη ἐν πνεύματι—Illustrate this from the Gospel of St. John. Explain the use of the genitive case in δαίμονίων, chap iv. 1., and of the accusative, συνειδήσιν, ver. 2. Explain the construction κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων. To what meats does the Apostle allude?

6. Translate chap. v. 3—8. inclusive. What is the nominative to μανθανέωσαν, ver. 4? What is the distinction between δέησις and δέημα? ζῶσα τέθνηκε. Mention other passages in which this peculiarly strong figure is employed. Distinguish (ver. 8.) between τῶν ἰδίων and τῶν οἰκείων.

7. In what sense do you understand the precept (chap. iii. 2.) *δεῖ τὸν ἐπίσκοπον μιᾶς γυναικὸς ἄνδρα εἶναι*?

8. Translate literally chap. v. 21—25.

9. Translate chap. vi. 2. Explain the collcation of the *subject* and *predicate* in this sentence with the article, and illustrate by examples the importance of attending to this principle in translating. What is the common use of the word *ἀντιλαμβάνεσθαι*?

10. In ver. 3. show Bentley's proposed reading of *προσέχεται* for *προσέρχεται* to be not altogether necessary.

11. Explain the *Hebraism* *ὁ βασιλεὺς τῶν βασιλευόντων*, and the *Grecism* *μάλιστα τῶν ἄλλων ἀνθρώπων*.

12. In ver. 19. show the proposed reading *θεμα λιαν* for *θεμελιον* to be unnecessary, and improbable.

13. *τῆς ψευδωνύμου γνώσεως*—Illustrate this from ecclesiastical history.

GENERAL PAPERS,

GIVEN AT

DIFFERENT UNIVERSITY SCHOLARSHIPS.

I.

1. Give some account of the rise and progress of the naval power of the Greeks, mentioning the different states which at different periods were superior at sea. What was the mode of naval warfare in the age of Thucydides ?

2. Do the poets or orators assign any physical cause for the quickness and volatility of the Athenian genius ?

3. Give some account of the Messenian wars, and of the exploits of Aristomenes.

4. What were the means used by Pisistratus to gain the sovereign power at Athens—the duration of this power in his family, with the causes and manner of its downfall ? What similar event happened elsewhere about the same time ?

5. Mention some particulars of the Scythian expedition of the Persian army under Darius.

6. What remarkable victory at sea was obtained by Hiero, or Gelo, king of Syracuse, which saved Greece from slavery ? and by what single writer is it recorded ?

7. What changes took place in the Athenian government during the Peloponnesian war, and immediately after it ? Mention the causes and the principal actors in each.

8. Mention, in chronological order, the principal events of the

war⁸⁴ carried on by Philip of Macedon against the different Grecian states.

9. What is Livy's opinion as to the probable success of Alexander the Great, if he had turned his arms against Italy, and what the reasons of his opinion?

10. Give some account of the following places at Athens, and the origin of their names:—*Κεραμειὸς*, *Λυκεῖον*, *Ἀκαδημία* (quote instances from Greek and Latin poets to prove that its penultima is always long, except among the later Latin poets), *Πρυτανεῖον*, ἡ *Ποικίλη*, *Πνύξ*, *μακρὰ τεῖχη*. Where, when, and by whom, were the last built?

11. What relation had the Attic dialect to the Ionic? And what Ionic words are found in the Attic poets?

12. Mention distinctly the different rules and licences adopted by the tragedians in their iambic, trochaic, and anapaestic verses. Quote instances in illustration of each.

13. Who was the inventor of the satyric drama? What are the characteristics in which it differs from tragedy and comedy? Which of the poets particularly excelled in this species of composition?

14. Translate the following lines of the *Ἀδωνιάζουσαι* of Theocritus, ver. 34.

Γ. Πραξινοῖα, μάλα τοι τὸ καταπνυχὲς ἐμπερόναμα
Τοῦτο πρέπει· λέγε μοι, πόσσω κατέβα τοι ἀφ' ἰστώ;

Π. Μὴ μνάσης, Γοργυῖ· πλεον' ἄργυρίῳ καθαρῷ μνᾶν
Ἥ δύο· τοῖς δ' ἔργοις καὶ τὰν ψυχὰν ποτέθηκα.

Γ. Ἀλλὰ κατὰ γνώμαν ἀπέβα τοι. Π. Ναί, καλὸν ἐντι.

Point out the dorisms, and explain *ἀργυρίῳ καθαρῷ μνᾶν*. What is the value of the *μνᾶ*? Does the money spoken of apply to the money of Syracuse?

15. What were the principal successes, by which the Romans became masters of Italy?

16. Mention the most remarkable particulars in the life of Hannibal, with the date of each. What is the character given of him by Roman writers, and to what objections is it liable?

17. What were the different revolutions and convulsions in the Roman state during the period of Cicero's life? What part did Cicero take in each? and in what respects is his conduct censurable?

18. Do the Greeks or Romans appear to have had any knowledge of Britain before Cæsar's invasion? What were the principal events of the wars carried on by the Romans in Britain from Julius Cæsar to Agricola? Give the dates of each.

19. What was the origin of the Latin language? Support your conclusion by instances of resemblance.

20. Translate the following passage into Greek, and place the accents on the words :

"Thus we find, that the *fortunes*, the *manners*, and the *language* of a people are all linked together, and necessarily influence one another. Men take their sentiments from their fortunes; if they are low, it is their constant concern *how to mend them*; if they are easy, *how to enjoy them* : and, according to this bent, they turn both their conduct and their conversation; and assume the language, air, and garb, peculiar to the *manner* of the different characters."

II.

1. WHAT is known from the ancient historians of the opinion of the Greeks respecting the age of Homer? When do his poems appear to have been first collected? What reason is there for supposing that the art of writing was practised in his time?

2. What internal evidence is found in the poems of Homer regarding (1) history, (2) arts and sciences, (3) manners and customs, (4) government, by which the age and country of the author can be conjectured?

3. In what particulars does the versification of Homer differ from that of other heroic poets? Mention some peculiarities of Homeric dialect, and Homeric syntax. Give different instances of the digamma. By what other poets was this consonant used?

N. B. In this, as well as the preceding questions, support your assertions by quotations.

4. Mention, in chronological order, the ages and birth-places of the most celebrated Greek lyric poets. Mention the different species of verse to which they gave their names; giving an instance of each, and of its adoption by their imitator Horace.

5. When did prose writing first originate among the Greeks? What historians preceded Herodotus? Mention the names and age of each, and the subjects of which he treated.

6. What period does the history of Herodotus embrace? What are the different wars and revolutions which it relates? Mention some of the principal digressions.

7. Enumerate the different political leaders, who in succession possessed the principal influence at Athens, from Solon to Demosthenes: briefly notice some particular causes of the celebrity of each. Give also the Olympiad, and the year in which each died.

8. What are the subjects of the remaining comedies of Aristophanes which relate to political occurrences, and what is their chronological order? Who are the public characters brought by him upon the stage?

9. Give the circumstances and the dates of the following events, as related by Thucydides. 1. The siege of Platææ. 2. The expedition of Brasidas to Thrace. 3. The defeats of the Athenians at Syracuse.

10. Give the dates and the situations of the following battles—Thymbra, Lados, Artemisium, Platææ, Mycale, Tanagra, Arginusæ, Ægospotamos, Cunaxa, Cnidos, Coronea, Leuctra, Granicus, Issus, Arbela, Ipsus. Who were the parties engaged, and the commanders on each side, and what the event of each battle?

11. Of what nature was the government of Thebes, and what changes did it experience?

12. Arrange, in chronological order, the public orations of Demosthenes; and mention the occasion on which each was delivered.

13. From what sects does Plato appear to have drawn the tenets of his philosophy? Mention traces of each observable in his writings. Into what sects did his successors divide themselves; and how are they distinguished by Cicero?

14. Mention a few of the most distinguishing features of the four principal dialects of Greece, observable in the inflexions of the nouns and verbs. Express the following words in Æolic, Ionic, and Doric Greek.—εἶποτε, φιλοῦσι, κείνος, αἶν, ἰδεῖν, οὐρανοῦ, ἐξίκον, ῥύμφη, Μουσών.

15. Point out and correct the solecisms and barbarisms in the following expressions; τάχ' ἂν ἀκούσεις. εἰ δύνωμαι. οὐδείς ἄμουςος εἰσίστω. εἰ δ' οὐκ οἶδαμεν, πῶς ἂν δυνώμεθα; Πρὶν ἂν σ' εἶδεν. εὔ οἶδ' ἂν ὅτι ἀμφὶ ἐποιήσατον ταῦτα. μὴ λέγῃ τοῦτό γε. ταῦτα μὴ οὕτως ἔσονται. τίς τυγχάνει ὑμῶν δεξιότατος; οὐ μὴ σὺ οἷος ἔσει ταῦτα καλῶς ἐρεῖν. χρὴ ταῦτα ὀρθῶς διορίζειν, ὥς δύναιτο οἱ κρίται ὀρθῶς κρίναι τὸν τοῦτον ἀγῶνα.

16. What Ionic and Doric forms are found in the tragic dialogue? To what extent was this licence carried in the chorusses? Mention some other particulars in which the language of the tragedians differed from the ordinary language of their Athenian contemporaries.

17. What are the cæsuras in the iambic, trochaic, and anapaestic measures of the tragedians? What rules relating to them were constantly, and what generally, observed? What other descriptions of verse are met with in regular systems in the remaining tragedies? Quote instances.

In what metres is the *συναφεια* found?

18. Of what nature were the philosophical tenets of Euripides? Mention instances of them which appear in his writings. Which of them exposed him to the attacks or the ridicule of his contemporaries?

19. Trace the origin of the Latin language from the Æolic or oldest dialect of the Greek; and show the resemblance which exists in particular classes of words in the two languages, and give examples of each.

20. What was the constitution of the Roman legion in the time of Scipio Africanus; its divisions, commanders, and numbers?

21. What was the condition of the Grecian states, when the Romans first carried their arms thither? Give the dates of the events which preceded the final conquest of Greece.

22. What countries were comprised in the empire of Mithridates? Who were the Roman generals employed against him? In what years did the principal successes of each take place?

23. What were the numbers of the following officers at different periods of the republic:—prætors, ædiles, tribunes, quaestors? What was the mode of their election? At what age could each office be held, and what were its particular duties?

III.

1. From what Greek and Roman writers may the different periods of ancient history be obtained? State accurately the periods to which the writings of each apply.

2. Ancient history has been divided into several distinct periods. Mention these, and state the number of years included under each.

3. What are the earliest events in Grecian and Roman history, from which the chronology can be *regularly* ascertained? What were the contemporaneous events in sacred history?

4. Give the date of the Argonautic expedition, and state the means by which Newton has determined it.

5. State the extent of the Macedonian empire at the death of Alexander; into what monarchies it was finally divided; and the duration of each.

6. "Pius Romanus prima adversus Exteros arma pro libertate corripuit, mox pro finibus; deinde pro sociis, tum pro gloria et imperio." Mention the different wars to which the historian here alludes. What events signalized the close of each?

7. Trace the route of Hannibal from Saguntum to Trebia. What events in Grecian history were contemporaneous with the second Punic war?

8. "Si quis Populum Romanum quasi hominem consideret, quatuor gradus, processusque ejus inveniet." With whom does the historian begin and conclude each gradation? Assign also the respective year of Rome.

9. By whom, and upon what occasion, was the title of Augustus bestowed upon Octavius Cæsar? Who was the last emperor of the Julian line? What distinction was introduced between the titles of Augustus and Cæsar?

10. What was the extent of the Roman empire at the death of Augustus? What line of policy did he recommend to his successors? Under what emperor was that policy disregarded; and what event contributed most effectually to the overthrow of the Roman empire?

11. What was the constitution of the Roman army; and what the regular military establishment of the empire?

12. What ^{sk}appears to have been the population of ancient states compared with the population at present? Show in what way the manners and institutions of antiquity affected the population.

13. What were the ancient divisions of the Mediterranean Sea? Give the ancient and modern names of the several straits between the Atlantic Ocean and the Sea of Azoph: and mention any occurrences by which they have been celebrated.

14. Give the boundaries of Cyrus's kingdom N. E. S. W. At which place did the retreat of the "ten thousand" commence? Trace their route to the sea.

15. In the course of legal processes at Athens, what are the distinct meanings of the terms *Κατηγορεῖν εἰσαγεῖν κλητέυειν Λαγχάνειν δίκην*—to which of the parties are they respectively appropriated?

16. What were the *Νομοθέται*, *Θεσμοθέται*, *λογισταί*, *δικασταί*, and what their respective functions? Distinguish between *Ψήφισμα*, *Προβούλευμα*, *Πρόγραμμα*.

17. In what year of Rome were the censors first created? In what respect had they any power of regulating the senate? Could persons animadverted upon by the censors ever recover their rank? Was the censorial authority ever restrained? If so, in what respects, and by what law?

18. State the distinction between 'provinciæ,' 'municipia,' 'coloniae,' 'præfecturæ.' In what respects were the Roman and Greek colonies totally different? Give the precise meaning of the word 'colony' in both languages.

19. In the progress of enacting laws at Rome, what were the respective meanings of 'rogare,' 'promulgare,' 'suadere,' 'dissuadere,' 'persuadere,' 'antiquare,' 'abrogare legem'? With what letters were the tablets of assent and dissent severally marked?

20. What laws do the Greek accents observe? At what period were they introduced?

21. Explain the figures of syllepsis, pleonasm, and hyperbaton, and give instances of each in Greek and Latin.

22. What is the nature of the Latin 'gerund' and 'supine'? Translate into Greek the following sentence: "*Tempus est vobis abundi a pugnando et sepeliendum mortuos.*"

23. What was the ancient method of notation among the Romans?

What contractions and abbreviations were introduced? By what symbol did they express the number 5000? Did the mode of reckoning by the defect influence their numerical terms?

24. How are the numbers in ancient Greek inscriptions represented? What improvements were afterwards introduced into the Grecian system of numeration? Express in Greek characters the number 999.

25. In what manner were the 'Dionysian' and 'Julian' periods formed? By whom, and for what purpose, was the period of 'indiction' instituted? Distinguish between 'era' and 'epocha.' What year of the Julian period, and what Olympiad answer to the present year of our Lord?

IV.

1. WHAT circumstances have led to the opinion that the Greeks borrowed great part of their mythology from Egypt?

2. Give a sketch of the plan and argument of the *Odyssey*; and compare the Poem with the *Iliad*.

3. State the origin, and explain the name, of the Grecian festivals called *Apaturia*, *Boedromia*, *Elaphebolia*.

4. Mention the most celebrated persons of the family of the *Alcmæonidæ*; and what is recorded concerning each.

5. In what years of the Peloponnesian war were *Delium* taken and *Decelea* occupied? Give also the dates of the battles of *Arginusæ* and *Ægospotamus*; the commanders on each side, and the events.

6. State which of the kings of ancient Persia after *Cyrus* did not come to the crown by regular succession; and the circumstances that led to their elevation.

7. How was the army of Greek auxiliaries that accompanied *Cyrus the younger* collected? Name the five generals who were seized after the battle of *Cunaxa*; and give a short character of them. Mention also the names of the people whose territories the troops passed through on their retreat in their way to the *Euxine*.

8. How were the provinces of Alexander's empire allotted to his chief officers after his death? Who were the parties concerned in the battle of Ipsus? Give the result of it, and the date.

9. Name the founders of the old and new academy; the Stoic and Epicurean, the Peripatetic and Cyrenaic, sects of philosophers—the place of the birth of each, and the time of his death.

10. From what cities were Massilia, Ancona, and Tarentum colonized; and on what occasions?

11. In what case are the old Attics occasionally found to depart from the common rule of grammar, *neutra pluralia verbo singulari gaudere*? Quote instances.

12. State the occasions and results of the two first secessions of the Roman commonalty from their city. Give dates (from the building of Rome) of those events, and of the creation of the first Plebeian consul and dictator.

13. Give shortly a history of the office of censor at Rome—its duties—and the limitations under which it was held at different periods of the republic.

14. Describe the constitution of a Roman legion—its usual number, and divisions.

15. What were the several objects proposed by the laws called *lex Licinia*, *Roscia*, *Manilia*?

16. In what relation did each emperor of the Julian family stand to his predecessor?

17. Quote authority from Greek and Latin writers for reading the penult of *academia* long—and instances of different forms that have been used for the genitive case of the word *fides*, faith.

18. Draw a map of the upper part of Italy, tracing the course of the rivers Tiber, Po, Anio, and Rubicon—and marking the situation of Rome, Mantua, Mutina, Veii, and Ardea.

V.

1. In the poems of Homer, what are the most striking particulars that appear relative to the form of government, the laws, and

the state of society in the Grecian states, at the time of their composition; and what arguments can be thence deduced respecting the age of their author?

2. Give a short account of the *diganma*, mentioning some of the words of most common occurrence to which it seems to have been affixed by Homer. By what later poets (any of whose remains are still extant) was it used? At what time did each flourish? How late can the use of this consonant be traced in any part of Greece?

3. Mention some particulars which appear to distinguish the structure of the verses of Homer, of Apollonius Rhodius, of Callimachus, and of Theocritus.

N. B. In the above questions, defend your assertions by the requisite quotations.

4. Name the different Greek historians from whom we receive the history of Greece, from the first Persian war down to the Achæan league: adding the age and country of each, and the period of history which his writings embrace.

5. Explain the nature of the satyric drama of the Greeks. Give its origin and history—with the succession and several ages of its distinguished authors.

6. Which was the first acted of the remaining plays of Aristophanes? Of what political party does that writer appear to have been? What great changes took place in the government of Athens during the time that he continued to write; and how were his productions affected thereby?

7. Translate the following passage from the *Nubes* of Aristophanes, and explain the Attic mode of dividing the month.

πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα·
 εἰθ', ἣν ἐγὼ μάλιστα πασῶν ἡμερῶν
 δέδοικα, καὶ πέφρικα, καὶ βδελύττομαι,
 εὐθύς μετὰ ταύτην ἔστ' ἔνη τε καὶ νέα.
 πᾶς γάρ τις ὄμνυσ', οἷς ὀφείλων τυγχάνω,
 θεῖς μοι πρυτανεῖ', ἀπολεῖν τε φησὶ καὶ ἀξολεῖν,
 ἐμοῦ μέτριά τοι καὶ δίκαι' αἰτουμένου.
 ὦ δαιμόνιε, τὸ μέν τι νυνὶ μὴ λάβῃς,

τὸ δ' ἀναβαλὼν μοι, τὸ δ' ἄφες.—οὐ φασὶν ποτε
 οὕτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με,
 ὡς ἄδικός εἰμι, καὶ δικάσεσθαί φασί μοι.
 νῦν οὖν δικάζέσθων. ὀλίγον γάρ μοι μέλει,
 εἴπερ μεμάθηκιν εὖ λέγειν Φειδιππίδης.

8. What are the laws of the iambic, trochaic, and anapæstic verses used in the comic dialogue, and in what particulars do the two former differ from the corresponding measures of the tragic poets?

9. What is the law of anapæstic verses remarked by Dr. Bentley, called the *synaphæa*? Of what kind are the exceptions? In what other sorts of verse is the *synaphæa* found?

10. What are the names and relative values of the different Attic coins? Compare the Attic standard of pecuniary value with the English.

11. What countries of Greece were inhabited by (1) the Æolic, (2) the Doric, (3) the Ionic race? What were the most noted colonies settled by each of these tribes?

12. What were the circumstances and dates of the following events, as related by Thucydides: (1) The taking of Sphacteria. (2) The battle of Amphipolis. (3) The battle of Cynos Sema?

13. Mention some of the leading particulars of the expedition of Cyrus the Younger, and the return of his Grecian allies: specifying, as nearly as you can, the year, the extent and duration of their march, the regions through which they passed, their numbers and commanders.

14. What were the several operations and measures of Philip of Macedon against the Grecian States, which called forth the orations of Demosthenes, now extant, against him, or in any way relating to him? Enumerate these orations, with their respective dates, and particular objects.

15. What were the circumstances of the following operations of Alexander, and in what year did each occur—(1) The destruction of Thebes. (2) The invasion of Palestine. (3) The battle of Arbela?

16. When did the Ionic, the Italic, the Academic, the Cyrenaic, the Peripatetic, the Stoic, and the Epicurean sects originate? Mention some of the leading distinctions of each. What traces of their respective opinions are any where to be found in the writings of Cicero?

17. Explain the nature of the Agrarian laws proposed at Rome. At what different periods, and under whose auspices were they brought forward, and what were the consequences?

18. Mention the leading events of the civil convulsion between the two parties of Sylla and Marius. What appear to have been their subsequent effects on the Roman government and people?

19. Give a short sketch of the operations of the Romans in Britain from Julius Cæsar to Agricola. What was the final division of this island into provinces, and what the amount of the Roman force by which it was generally occupied?

VI.

1. Give an account of the origin of the different oracles enumerated in the following passage of Herodotus: διαπέμψας ἄλλους ἄλλῃ, τοὺς μὲν εἰς Δελφοὺς ἰέναι, τοὺς δὲ εἰς Ἄβας τὰς Φωκέων, τοὺς δὲ εἰς Δωδώνην· οἱ δὲ τινες ἐπέμποντο παρὰ τε Ἀμφιάρεων καὶ παρὰ Τροφώνιον· οἱ δὲ, τῆς Μιλησίου εἰς Βραγχίδας. Mention the gods or heroes who presided over them, the ceremonies used in consulting them, &c.

2. Translate the following passage from Herodotus: ἀπεσχίσθησαν δὲ ἀπὸ τῶν ἄλλων Ἰώνων οὗτοι κατ' ἄλλο μὲν οὐδὲν, ἀσθενέος δὲ ἐόντος τοῦ παντὸς τότε Ἑλληνικοῦ γένεος, πολλῶ δὲ ἦν ἀσθενέστατον τῶν ἐθνέων τὸ Ἰωνικὸν καὶ λόγου ἐλαχίστου· ὅτι γὰρ μὴ Ἀθῆναι, ἣν οὐδὲν ἄλλο πόλισμα λόγιμον. οἱ μὲν νῦν ἄλλοι Ἴωνες καὶ Ἀθηναῖοι ἐφυγον τῷνομά, οὐ βουλόμενοι Ἴωνες κεκλησθαι. ἀλλὰ καὶ νῦν φαίνονται μοι οἱ πολλοὶ αὐτέων ἐπαισχύνεσθαι τῷ οὐνόματι. αἱ δὲ δυνάδεα πόλεις αὔται τῷ οὐνόματι ἡγάλλοντο, καὶ ἱρὸν ἰδρύσαντο ἐπὶ σφέων αὐτέων, τῷ οὐνόματι ἔθεντο Πανιώνιον· ἐβουλεύσαντο δὲ αὐτοῦ μεταδοῦναι μηδαμοῖσι ἄλλοισι Ἰώνων.

What were the names of these twelve states? From whom did the ἔθνος Ἰωνικὸν derive its name? Give an account of its migrations.

3. What were the principal dialects of Greece? Point out the chief distinctions between them. Which of these dialects was generally spoken in Sicily, and how do you account for its prevalence there? Can you produce any examples of the alteration that took place in the language of Athens between the times of Solon and Demosthenes?

4. Give an account of the alterations that took place in the Grecian year, and of the different cycles that were introduced at different periods. Give a list of the Attic months with the corresponding English months, and explain the mode of reckoning the days in a month.

5. To what causes does Aristotle ascribe the origin of poetry in general? What account does he give of the origin and progress of the dramatic art? At what time and by whom was the *serious* tragedy first introduced? To whom is the invention of comedy usually ascribed? What were the κύκλιοι χοροὶ? At what festivals and for what prize did they contend? Support your answers by quotations.

6. Mention the leading particulars of the expedition of Cyrus the Younger, and of the return of his Grecian auxiliaries—their number—the names of the principal officers—the extent and duration of their march, and the countries they traversed.

7. State the most important occurrences which distinguished the reign of Darius, with their dates.

8. Describe the boundaries and principal divisions of ancient Gaul, and give a summary account of Cæsar's campaigns in that country. Also state briefly the rise and progress of the civil war between Cæsar and Pompey, specifying as nearly as you can the exact date of each particular.

9. Give a particular account of the character and military exploits of Marius, and of the contests between him and Sylla.

10. Describe the principal courts of judicature at Athens, their powers, and the different descriptions of causes of which they severally had cognizance.

11. In verbs ending in *νμι* and *νω*, as *μίννμι*, *μιννώ*, which form is used by the tragic and by the older comic writers; and about what time did the other form begin to be used by comic writers?

12. Explain and illustrate by examples the use and signification of the optative and subjunctive moods after the particles *ἵνα*, *ὄφρα*, *μή*, &c.

13. Translate the following passage, and state the metres.

Νῦν ὅτε καὶ θεοὶ Διογενεῖς κλύουτ'
 εὐκατὰ γένει χεούσας·
 μήποτε πυρίφατον
 τὰν Πελασγίαν πόλιν,
 τὸν ἄχορον βοᾶν κτίσαι μάχλον Ἄρην,
 τὸν ἀρότοις θερί-
 ζοντα βροτοὺς ἐν ἄλλοις·
 οὐνεκ' ᾗκτισαν ἡμᾶς,
 ψῆφον δ' εὖφρον' ἔθεντο·
 αἰδοῦνται δ' ἱκέτας Διὸς,
 ποίμναν τάνδ' ἀμέγαρτον.

HEBREW

SCHOLARSHIPS.

ACCORDING to the present regulations, two of these scholarships are regularly vacant every year. The electors, however, if the candidates do not appear to them of sufficient merit, have the power to appoint to one scholarship only; and in that case, three are offered for competition the following year. The contest is open to "Bachelors of Arts, who are not of sufficient standing to be created Masters of Arts, and Students of Law, or Medicine, of not less than four, or more than seven years standing."—(*Decree of the Senate*, 1826. *Reg. 2.*) The candidate, who is considered to hold the first place, receives 30*l.* per annum, for three years; the second best 20*l.* for the same time. The scholars elected were, by a regulation in the Decree of 1826, distributed into first and second classes; but that arrangement is now discontinued, and they are merely placed in order of merit. The examination is conducted partly by printed papers, partly *vivâ voce*, at the discretion of each of the examiners, who are four in number.

Connected with this foundation is an annual prize of not less than 50*l.* for a Latin dissertation upon some subject illustrative of Hebrew literature, selected by the electors to the Scholarships. Any member of the University may be a candidate who has taken his first degree.

1819.

1. GIVE a literal English translation of the first chapter of the second book of Samuel: and, from the 19th verse to the end, arrange the translation in distichs, in the manner of Lowth's *Isaiah*.

Give a grammatical analysis of the twelve first verses; and point out the Arabic and Syriac roots.

What is meant by ספר הישר mentioned in the 18th verse?

2. Give a free Latin translation, arranged in distichs as above, of the 32d chapter of the book of Deuteronomy.

Explain the expression in the eighth verse, למספר בני ישראל. And show how the translators of the Septuagint read this passage.

3. Give a literal English translation, and grammatical analysis of the seven first verses of the third chapter of Daniel.

4. Give a literal translation into Hebrew of the ten first verses of the fifth chapter of St. Matthew.

5. What are the opinions of the Jews on Hebrew versification? and from whom did they borrow the measures adopted in modern Hebrew poetry?

6. How are the following passages to be reconciled with the rendering of the Septuagint: viz., Exodus, xvii. 16.; Isaiah, xvi. 1.; liii. 8?

7. Give a short account of the Septuagint Version; and state the opinions of Walton, Hody, Boss, Hottinger, and Carpzov, as to the persons by whom it was made.

8. In what respect does the chronology of the Septuagint, the Samaritan text, and the Hebrew copies of the Scriptures differ? and what is the opinion of Kennicott on this point?

9. What is De Rossi's opinion of the different recensions of the Hebrew text?

10. What are the most remarkable readings discovered by the collations of Kennicott and De Rossi?

11. Explain the following terms: viz., תורה. נביאים ראשונים. נביאים אחרונים. כתובים. מגלות. הפטרת. קרי. כתיב. מסרה. מסרה קטנה. מסרה גדולה. תיקון סופרים.

12. What is the character and probable antiquity of the different Targums?

1820.

1. Give a literal translation of the fifth chapter of the Book of Judges; and give the Syriac and Arabic roots, with such illustrations from those languages as shall appear necessary. Explain the phrases נחל קדומים (verse 21), ספל אדירים (verse 25), and point out the custom to which the latter alludes, both from sacred and profane writers.

2. Translate and explain the following passage from the Masora on the same chapter:

ברכו יי' ה' דסמיכי בקריא' וסי' בפרוע פרעות בישר' לבי לחקקי
ישר'. ברכו יי' מלאכי' ברכו יי' כל צבאיו ברכו יי' כל מעשיו:
האזינו ה' בקריא' וסי' נמסר בסדר האזינו: על דרך ה' וסי'
ותסר בגדי אלמנותה וישרנה הפרות רכבי אתנות צחורות'
כנמר על דרך אשור' יתיצב על דרך לא טוב' וכל על הדרך
דכו' במב' ויט' אליה אל הדרך' ואתה תשמע השמים דדה:

3. Give some account of the Masora, and show wherein its principal defects consist, as regards the purposes of criticism.

4. Translate the following passage from the Commentary of David Kimchi on the chapter above-mentioned.

ותשר דבורה וזרק בן אביכועם לפי שדבורה טיקר העשה כמו ותדבר
מרים ואהרן: בפרוע פרעות נקום נקמות תרגום נקום נקמת איתפרע
פורענות: בהתנדב עם כשישראל מתכדבים ומתגברים לנאת למלחמה
כלום' על הרע ועל הטוב ברכו את ה': שטעו מלכים מלכי הארץ ימ'
כנגד ישראל אחר כעבין שאמרו כל בני ישראל מלכים הם. ח' בלאתך משער
רוב מפרשים פירשו ענין זה על מתן תורה שחרדו ההרים ונטפו מים
וכן פי' זה סיני כמו זה סיני שחרד כמו שג' ויחרד כל ההר מאד כן
חרדו ההרים כמו הר שער והר פארן ואע' פי' שאינו כתוב שם אלא
ויחרד כל ההר וכן דעת המתרגם והחכם ר' אברהם אע' זל' פי' כי הוא רמו'
למלחמות שנלחם הקב"ה בעבור ישראל וכן וזרח משער למו וכן אלוה מתימן
יבא וקדוש מהר פארן' וכן אלקי' בלאתך לפני עמך בנעדר נישמון סלה:

5. Give a literal translation of the thirteen first verses of the sixth chapter of the Book of Daniel.

6. Translate into Hebrew, with points, the prophecy of Zacharias, Luke i. 68, beginning with the word *Ἐνλογητός*, and ending with the 79th verse.

7. What is the most probable origin of the קרי and כתיב?

8. Write down the most usual forms of Hebrew nouns, and point out the peculiar modification of idea attached to each.

9. Give a short account of the different Targums,—their use and authority.

10. Give a list of the most usual sources of metaphor; and adduce some examples after the manner of Glassius.

11. What reason is there for supposing that the vowel points were not entirely invented by the modern Jews? And on the contrary, that in their present form they can lay no claim to antiquity?

12. What are the principal benefits derived from the Collations of Kennicott and De Rossi for the advancement of biblical criticism?

13. Point out a few of the most remarkable readings discovered by those collations.

14. Give some account of the Samaritan Pentateuch, and show in what way the differences between it and the copy of the Jews are to be accounted for.

15. What is the most probable opinion as to the origin of the translation of the Septuagint; and on what is that opinion grounded?

16. Give some account of the origin of the Latin vulgate translation of the Old Testament, and determine the degree of authority to which it is entitled.

1821.

1. GIVE a literal translation of the forty-ninth chapter of Genesis; and show in what way the tenth verse determines the time at which the Messiah was to appear, as well as the tribe from which he was to descend.

2. Is *וְיָלֵךְ* or *וְיָלֵךְ* the preferable reading in this verse; and why?

3. What objections may be urged against the modern Jewish interpretation of **עַד כִּי יָבֹא** in the same verse, viz., *when he shall come*? and how was this interpreted by the Targumists?

4. Give the Arabic and Syriac roots to be found in the above chapter, with such other illustrations as the context may require.

5. What was the situation of the tribes after their settlement by Moses and Joshua? and show in what way the above prophecy coincides with that event.

6. Explain Bishop Lowth's rule for parallelism; and give the different hypotheses on the poetry of the Hebrew Bible.

7. Give a literal translation of the 30th chapter of Job, with notes and illustrations as before.

8. State the different hypotheses as to the real author of the **Book of Job**:—the time and place wherein he lived,—as well as your reasons for believing the book to be of divine authority.

9. Translate literally the six last verses of the fourth chapter of the **Book of Ezra**; and give a grammatical analysis of verses 18, 19, 20.

10. Translate into Hebrew, with the vowel points, the six first verses of the sixth chapter of St. Matthew's Gospel.

11. Give an account of the antiquity and value of the different Targums.

12. In what respects are the sister dialects of the Hebrew advantageous to a translator of the Hebrew Bible?

13. Give an account of the Octapla of Origen, with the value of the different translations inserted in that work:—also a brief history of their authors.

14. Give an account of the different editions of the Septuagint published about the end of the third century.

15. Reconcile Isaiah, xxiv. 23, and the latter part of the 16th verse of Gen. xx., with the Septuagint.

16. How is Exod. xii. 40, to be reconciled with the real time of the sojourning of the Israelites in the land of Egypt?

1823.

1. EXPLAIN, and illustrate by examples, the force of the Piel, Hiphil, and Hithpael conjugations.

2. Give the meaning of the following names, specifying their derivation, and the occasions on which they were given: Beer-sheba, Jehovah-nissi, Kirjath-arba, Bethel, Gershom, Eben-ezer, Allon-bachuth, Jehovah-shalom, Gal-eed. What other names were given to this last? and why?

3. What is the force of the letter *y*? Point out any circumstances by which its force appears to be determined; and give instances of the *different* powers by which it is expressed in the Septuagint and English translations of the Bible.

4. How long did the judges rule in Israel? What peculiarities were there in the nature of their jurisdiction? Quote passages from the Old Testament which throw light on the *name* by which they were called. Is there any instance in Classical History of the same name similarly applied to public authorities?

5. Analyse the words *הַשְׁתַּחֲוֹה*; *הַתַּמְחִמְחִתִּי*. Explain the anomalies of their formation, and give their exact sense.

6. Translate 1 Chron. xxix. 20. *וַיְבָרֶכְהוּ כָּל-יִשְׂרָאֵל לַיהוָה*. *אֱלֹהֵי אֲבוֹתֵיהֶם וַיִּקְרְאוּ וַיִּשְׁתַּחֲוּ לַיהוָה וְלַפִּלֶּה*. Distinguish accurately between *וַיִּקְרְאוּ* and *וַיִּשְׁתַּחֲוּ*. How many methods of obeisance were in use among the Jews? and by what words did they express them?

7. State the different methods by which the Hebrews expressed the comparative and superlative degrees. Give examples.

8. Produce some examples of Hebraisms from the New Testament.

9. What are the rules of concord in Hebrew between numeral adjectives and substantives. Express in Hebrew 4 years, and 40 years: also, 40 years old. Express by numeral letters 8, 15, and 77, accounting for any anomaly.

10. Explain the *Vau conversive* — its force and restrictions. Mention some of the cases in which it loses its conversive power.

Account for the *apparent* inconsistency in Gen. i. 6, 7. וַיֹּאמֶר
אֱלֹהִים יְחִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְחִי מִכְדָּל בֵּין מַיִם לְמַיִם :
&c. אֱלֹהִים אֲתִיהֲרִקֶע וַיִּכְדָּל בֵּין הַמַּיִם .

Is any other particle supposed to possess the *conversive* power?

11. In the passage last quoted, account for the Kametz in the first syllable of הֲרִקֶע, and for the Patach in the last.

12. Translate literally, and explain, the phrase אָרָה אַפִּים Exod. xxxiv. 6. Illustrate it by its opposite.

13. Explain מִלֵּאת אֶת־יָדַי in Exod. xxviii. 11. וַיִּמְשְׁחֵהָ אֹהֶם
וַיִּמְלֵא אֶת־יָדָיו and in Ps. xii. 3. בָּלֵב וְלֵב יִדְבָּרוּ .

14. Give the sense of וַיִּתְּנוּ נִסִּימָתָם • אֱלֹהֵי־שָׁמַע • וַיִּתְּנוּ
and show how the verbs are formed from their respective roots.

15. Translate Ps. xlix. 6. לָמָּה אִירָא בְּיָמַי רָע עֹון עַקְבִּי יִסְבֶּנִי .
Explain it; and support your translation by examples.

16. Translate into Hebrew 1 Esdr. i. 50—4.

Καὶ ἀπέστειλεν ὁ Θεὸς τῶν πατέρων αὐτῶν διὰ τοῦ ἀγγέλου αὐτοῦ μετακαλέσai αὐτοὺς, καθότι ἐφείδετο αὐτῶν καὶ τοῦ σκηνώματος αὐτοῦ. Αὐτοὶ δὲ ἐμυκτήρισαν ἐν τοῖς ἀγγέλοις αὐτοῦ· καὶ ἡ ἡμέρα ἐλάλησε Κύριος, ἦσαν ἐκπαῖζοντες τοὺς προφῆτας αὐτοῦ, ἕως τοῦ θυμῶντα αὐτὸν ἐπὶ τῷ ἔθνει αὐτοῦ διὰ τὰ δυσσεβήματα πρόσταξαι ἀναβίβασαι ἐπ' αὐτοὺς τοὺς βασιλεῖς τῶν Χαλδαίων. Οὗτοι ἀπέκτειναν τοὺς νεανίσκους αὐτῶν ἐν ῥομφαίᾳ περικύκλῳ τοῦ ἁγίου αὐτῶν ἱεροῦ· καὶ οὐκ ἐφείσαντο νεανίσκον καὶ παρθένον, καὶ πρεσβύτου καὶ νεωτέρου, ἀλλὰ πάντας παρέδωκαν εἰς τὰς χεῖρας αὐτῶν. Καὶ πάντα τὰ ἱερά σκεύη τοῦ Κυρίου, τὰ μέγαλα καὶ τὰ μικρά, καὶ τὰς εἰπωτοὺς τοῦ Κυρίου, καὶ τὰς βασιλικὰς ἀποθήκας ἀναλαμβάνοντες, ἀπήνεγκαν εἰς Βαβυλῶνα.

17. Translate, into correct English, Prov. xxvi. 1—16.

פִּשְׁלֵגִי בַחֲזִי וּבְמִסְתָּר בְּמִצְרֵי כֶן לֹא־נִמְנָח לְכִסִּיל בָּדוּד :
בַּצִּפּוֹר לְנוֹד בְּדִרְזֹר לְעִוָּה כֶן קִלְלַת חָנָם לֹא חָבָא : שְׂוֹט לַפִּיִם
מִתֵּג לְחִמּוֹר וְשִׁבְטִי לָנוּ כְּסִילִים : אֶל־תֵּעַן כְּסִיל פְּאוּלְתּוֹ
פִּרְתֵּשֶׁן־לּוֹ גַּם־אֶתָּח : עֲנָה כְּסִיל פְּאוּלְתּוֹ פְּרִי־תֵחַ חֲכָם
בְּעֵינָיו : מִקְצֵה רְגֵלִים חֲמָס שֶׁתָּח שֶׁלֹּחַ דְּבָרִים בְּיַד־כְּסִיל :
דְּלִי שְׁמוֹם מִפְּסָח וּמִשָּׁל בְּפִי כְּסִילִים : בַּצִּנּוֹר אֶבֶן בְּמַרְגָּמָה

גִּוּנוֹתָיו לְכִסִּיל עָבֹד : חֹזֶה עָלָה בְּיָד־שֹׁעֵר וּמִשָּׁל בְּפִי
 כְּסִילִים : רֵב מְחֹלֶל־לֵל וְשֹׁכֵר פָּסִיל וְשֹׁכֵר עֲבָרִים : בְּכָל־בֶּשֶׁב
 עֲלֵה־אֹז עָסִיל שׁוֹנֶה בְּאֵלֶיהָ : רֵאִיתָ אִישׁ חָכֵם בְּעֵינָיו תִּהְיֶה
 לְכִסִּיל מִמֶּנּוּ : אֲמַר עֲצֵל שְׂחָל בְּזָרָה אֲדִי בִּין הִרְדּוּת :
 חֲדָלָת תִּפְסֹב עַל־צִירָה וְעֲצֵל עַל־מִטָּה : טָמֵן עֲצֵל יָדוֹ בַּעֲלָחַת
 נִלְאָה לְחִשְׁבָּה אֶל־קִיו : חָכֵם עֲצֵל בְּעֵינָיו מִשְׁבַּעַת מְשִׁיבֵי
 טָעָם :

1825.

1. May any argument against the Masoretic System be deduced from the Septuagint version? Do the *הרי* and *כתיב* refer to the variations of vowel points and accents, or exclusively to those of consonants? What were they originally? have they been substantiated by later researches?

2. When *איש* and *אדם* are contrasted with each other, what is the force of each? In what sense are the words *חבר* and *רע* often used in the Old Testament? What distinction is observed between *אם* and *לה*, and between *אם לה* and *להלי* or *להלא*?

3. Is the *original* force of every Hebrew root sufficiently determined by the examples, which occur in the Old Testament, to supersede the necessity of seeking it from the cognate languages? How far may we depend on the system of Albert Schultens? Do *אלוה* and *אלוהים* appear to be deducible from any Hebrew root? Why would you not derive them from *אלה*? Mention some words of which the roots are lost in pure Hebrew.

4. Explain the allusions in Ezek. xxi. 21, 22. What is the full meaning of *להקם* and *להקם*? What probable distinction existed between the *חסמים*, the *מכשפים*, and the *פעל־יִאֹב*?

5. What is the Scriptural sense of *רע עין* and of *מוב עין*? (Cf. Prov. xxii. 9. xxiii. 6. St. Matt. xx. 15.) Notice the superstitious opinions, which prevailed among the ancients, respecting

the רַע עֵין. Describe the מַבּוֹס of the Hebrew writers (cf. Isai. i. 3.) to what purpose, besides that of keeping cattle, is it still applied, in the East? may the φάρνη, in St. Luke ii. 7, be elucidated from it?

6. Was the institution of the גַּלְי in existence before the days of Moses? Whence is the epithet referred to the Messiah? Explain Job xix. 25. from the office of the גַּלְי.

7. How have Glassius, Vorstius, and others, interpreted the anthropopathic passages in the Bible? How are מַהֲבֵה and מַהֲבֵה predicated of the Deity? and of what nature is the opposition between them in Malachi i. 2, 3.?

8. Whence did the LXX. translate Zach. xii. 10.

וְהִבְיִטּוּ אֵלַי אֶת אֲשֶׁר־דָּקְרוּ :

Kai ἐπιβλέψονται πρὸς μέ, ἀνθ' ὧν κατωρχήσαντο?

How must they have read the Hebrew text?

9. Translate the thirty-ninth chapter of Job, notice the grammatical peculiarities, and ellipses, specify also the animals mentioned in it, and elucidate the properties ascribed to them by the writer. Does this book contain any internal evidence, that it was, originally, written in Arabic?

10. Into how many books do Kimchi, Jerome, and others, divide the Psalms? What name, besides מִזְמֹרֹת, was thence given to them? What peculiarity is there in Psalm cxix.?

11. What reason may be assigned for the application of λύσας τοῦ θανάτου in Acts ii. 24? Mention the reference to Jewish phrases and opinions in—

Matt. xvii. 10. Οἱ γραμματεῖς λέγουσιν, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον.

John iv. 27. τί λαλεῖς μετ' αὐτῆς;

— vi. 54. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα.

Heb. v. 12. χρεῖαν ἔχοντες γάλακτος.

12. State the Hebraisms and allusions in—

Matt. v. 22. ἔνοχος . . . τῇ κρίσει . . . ῥακά . . . τῷ συνεδρίῳ . . .
μωρὲ . . . γέενναν τοῦ πυρὸς.

— vi. 12. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν.

— vii. 5. τὴν δοκὸν . . . τὸ κάρφος.

— xxiii. 15. περιάγετε τὴν θάλασσαν καὶ τὴν ζῆρὰν.

Mark i. 28. ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθύς εἰς ὅλην τὴν περίχωρον.

Luke xiv. 32. ἐρωτᾷ τὰ πρὸς εἰρήνην.

Acts xiv. 27. ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν.

1 Thess. iv. 4. τὸ ἐαυτοῦ σκεῦος.

13. Exhibit instances in the New Testament of the לִשְׁמַח and לִשְׁמִי , and determine the difference between each, citing examples from the Old Testament.

14. What is the force of each לִשְׁמַח in Ps. lviii. 10? What is Houbigant's conjecture as to the true reading of the verse? How may it be translated? Does the Arabic assist its interpretation?

1826.

I.

1. Give a list of the primitive *segolate* and other nouns, and show how the plural numbers are formed, with the changes of the vowels, whether in or out of the state of construction; show also how the pronouns are fixed.

2. Give the leading forms of the verb פָּקַד throughout the several conjugations, with their participles; and show in what way the sense is usually varied in each.

3. Write down examples of the several defective and quiescent verbs, and show how these defects are to be accounted for in the different conjugations.

4. What is usually meant by a nominative absolute? State the difference between the logical and grammatical construction of a sentence, and give examples in each case.

5. Explain the nature of the article, and show its effects upon the context when affixed to nouns both in and out of the state of construction, and also when found with the subject or predicate of a sentence.

6. Give a literal English translation of the 25th and 26th chapters of the Prophecy of Isaiah, with such notes and illustrations as

may seem necessary, and also a grammatical analysis of the six first verses of the former.

7. Give a literal translation in Latin of the first eight verses of the seventh chapter of the Book of Daniel, with a grammatical analysis of the first four.

8. Translate into Hebrew, with the vowels and accents, the first five verses of the Gospel according to St. John.

II.

1. TRANSLATE and point the first three verses of Judges ii. 14—19.

ויחר אף יהוה בישראל ויתנם ביד שסים וישכו אותם
וימכרם ביד אויביהם מסביב ולא יכלו עוד לעמד לפני
אויביהם : בכל אשר יצאו יד יהוה חיתה בהם לרעה כאשר
דבר יהוה וכאשר נשבע יהוה להם ויצר להם מאד : ויקם
יהוה שפטים ויושיעום מיד שסיהם : וגם אל שפטיהם לא
שמעו כי זנו אחרי אלהים אחרים וישתחוו להם סרו מהר
מן הדרך אשר חלכו אבותם לשמע מצות יהוה לא עשו כן :
וכי הקים יהוה להם שפטים וחיה יהוה עם השפט והושיעם
מיד איביהם כל ימי חשופט כי ינחם יהוה ממאקתם מפני
לחציהם ודחיקתם : והיה במות השופט ישבו והשתחו
מאבותם ללכת אחרי אלהים אחרים לעבדם ולהשתחות להם
לא הפילו ממעלליהם ומדרכם הקשה :

2. Translate, Prov. xxxi. 10—31.

אִשְׁת־חַיִּל מִי וּמֵצָא וְדַחַק מִפְּנִינִים מִכְרָהּ :

בַּטַּח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחָסֶר :

גָּמְלָתָהּ טוֹב וְלֹא־רָע פֶּלַי יְמֵי חַיֶּיהָ :

דִּרְשָׁה צֶמֶר וּפְשָׁתִים וַתַּעַשׂ בְּחִפְזָהּ בִּפְתִּיחַ :

הִיטָה פִּאֲמָנוֹת סוֹחֵר מִמֶּדֶקָה תָּבִיא לְחֶמֶה :

וַתִּקֶּם וּבָעוֹד לִילָת וַתִּתֵּן טָרֶף לְבִיתָהּ וְחֶלֶק לַנְּעֻלָּתֶיהָ :

זממה שדה ותקוחי מפרי כפית גמץ פרים :
 חברה פעוז מתגיה ותאפץ ורועתיה :
 מעטה פירשוב סחרה לא יכפת בליל נהח :
 גדיה שלחה בפישור וכפיה תמכו פלה :
 פפת פרשח לענג ודיה שלחה לאביו :
 לא תיקרא לביתה משלג פי כל-ביתה לבש שנים :
 מרבדים עשתה-לה שש וארגמן לבושה :
 נורע בשערים בעלה בשבתו עם-תגרי-ארץ :
 סדיו עשתה ותמלך וחור נחנה לפנעני :
 עזי-וחדר לבושה ותשחק ליום אחרון :
 פיה פתחה בחכמה ותורת-חסד על-לשונה :
 צופיה הילכות ביתה ולחם עצלות לא תאכל :
 קמו בניה ויאשרו בעלה ויחללה :
 רבות בנות עשו חיל ואף עלית על-פלנה :
 שקר חסון ותכל חלפי אשה יראת-יחזק היא תתחלל :
 תנוי-לה מפרי גדיה ויחלליה בשערים מעשית :

Jer. xxii. 1—6. from the Targum of Jonathan.

פדנן אמר יי חיות לבית מלך שבטא דבית יחזקא ותתנבי
 תמן ית פתגמא קדיון : ותימר חבל פתגמא דיי מלך שבטא
 דבית יחזקא דיתב על פירסי דוד את ועבדה ועמדה דעליו
 בתרעיא חאלו : פדנן אמר יי עבדו דינא ועדקתא ושזיבו
 אניסא מיד דאנים ליה וגיור יתם וארמלא לא תוננו ולא
 תנסנו ודם ופי לא תישדון באתרא קדיון : ארי אם מעבד
 תעבדו ית פתגמא קדיון ויעליו בתרעי ביתא קדיון מלכיו

יָתִיבוּ לְדֹד עַל בִּירְסוּחֵי רִכִּיבֵי בְּרִיתִיכִין וּבְסוֹמְכֵן חוּמָא וְעַבְדוֹחֵי
וְעַמִּיּוּתָא : וְאִם לֹא תִקְבְּלוּן יֵת פִּתְגָמִיּא חָאֵלֵן בְּמִימְרֵי קִימִית
אֲמַר יְיָ אֲרִי לְחֹרֶבָא יְהִי בֵּיתָא חֲדִין :

3. Gen. iv. 7 :

חֲלוּמָא אֲמִיתִיטִיב שְׂאֵת וְאִם לֹא תִיטִיב לְפָתַח חֲטָאת רִבְץ.

Translate the passage. What interpretations have been given of the last clause, and how have they been respectively supported?

1 Kings, v. 6 :

וַיְהִי לְשִׁלְמֹה אַרְבָּעִים אֱלֹהִים אֲרוֹת סוֹסִים לְמַרְפָּבוֹ.

2 Chron. ix. 25 :

וַיְהִי לְשִׁלְמֹה אַרְבַּעַת אֱלֹפִים אֲרוֹת סוֹסִים וּמַרְפָּבוֹת.

Why is אֱלֹהִים used in the first case, and אֱלֹפִים in the other? Explain the construction אַרְבַּעַת אֱלֹפִים. Might it have been otherwise expressed? What is the root and meaning of אֲרוֹת? What is the probable origin of the discrepancy of the two passages?

4. Mention and illustrate by examples any differences in style and use of words between the early and later writers of the Old Testament. Does the language of the Book of Genesis supply any internal evidence of its date?

5. Explain the usages of שְׁטָרִים כְּהֻנִּים בַּעַל עֲשֹׂה שֹׁכֵר נָתַן בָּרַח מְדוּעַ טָרָם שְׂדֵי מִנְצָח מַשְׁפִּיל.

What is the difference between שְׁלֹשִׁים שְׁלִישִׁי שְׁלִישִׁי שְׁלִישִׁי חֲשֹׁה חֲשֹׁה ; בָּרַכְהָ בָּרַכְהָ שְׁלוֹשִׁים ; שְׁלוֹשִׁים.

6. What limitation exists with regard to the use of the Hebrew imperative? What is the nature of the infinitive? Exemplify your remarks. What is the true form of verbs לֵה, and how are their anomalies to be explained? What are the plurals of שׁוֹר אֶרֶץ וָחַם אֶבֶן אִישׁ עִיר בֵּית.

7. Why did Joseph name his sons מְנַשֶּׁשֶׁת and אֶפְרַיִם. What is the etymology of the words Βηθεσδα, Γεθσημανι, Θωμάς, Κάδμος. Τύρος.

What month was named יָרֵךְ הַחֲמִינִים, and why was it so called? Where do we first find the mention of hours? How do you explain מַעֲלֹת אֶרֶץ, Isai. xxxviii. 8.

8. John i. 29. ἵδε ὁ ἄμωος τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. From what Hebrew phrase is the expression αἴρων τὴν ἁμαρτίαν derived, and in what senses is that phrase used in the Old Testament?

Explain the Hebraisms in the following passages, and give the corresponding phrases, ἐχάρησαν χαρὰν μεγάλην σφόδρα, Matt. ii. 10. καὶ προσέθετο πέμψαι ἕτερον δούλον, Luke xx. 11. καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσεται τὸ ὄνομα Κυρίου σωθήσεται, Acts ii. 21.

Express in Hebrew, "By the life of Pharaoh ye shall not go forth hence;" and "As the Lord liveth, there shall not one hair of his head fall to the ground."

9. For what purposes are the accents used? Upon what syllables may they be placed? Deut. ii. 11: רָפָאִים יַחְשְׁבוּ אֲחֵיהֶם פְּעֻקֹתָם: יִקְרְאוּ לָהֶם אֲמִים: רַחֲמָאִים יִקְרְאוּ לָהֶם אֲמִים, what are the names of the accents in this passage? In the forms אֲחֵיכֶם אֲחִינוּ, why is the long vowel preserved in one case, and not in the other?

III.

1. TRANSLATE literally into English the following extract from the Book of Job, (chap. xx.) and give the Arabic and Syriac roots:

פִּי רִנְנָה רְשָׁעִים מְקֹרֵב	2 לֶכֶן שָׁעֲפִי וְשִׁיבוֹנִי
וְשִׁמְחַת חֲנָף עֲדִירֶנֶּע:	וּבְעֵבוֹר חֹשֶׁי בִּי:
אִם־יַעֲלֶה לְשָׁמַיִם שְׁאוֹ	6 מוֹסֵר קְלִמָּתִי אֲשַׁמֵּעַ
וְרֹאשׁוֹ לָעֵב וְגִיעַ:	וְרוּחַ מִבִּינָתִי יַעֲנֵנִי:
פְּגָלָיו לִנְעֹחַ יֵאָדָּם	4 תִּזְמַת יִדְעָתָּ מִגִּירָעַד
רֵאיוֹ יֵאָמְרוּ אֵיזִי:	מִגִּי שֵׁם אָדָם עַל־אֶרֶץ:

- 8 פְּחֻלֹם יַעֲרֹף וְלֹא יִמְצָאָהוּ 20 כִּי לֹא־יָדַע שְׁלוֹ פִּכְמָנוּ
וַיֵּדֶד פְּחֻזִּיו לִילָח : פִּחְמִידוֹ לֹא יִמְלֹט :
עֵינָיו שֹׁנְפֹתָיו וְלֹא תוֹסִיף אִי־שָׂרִיד לֵאמָכְלוֹ
וְלֹא־עוֹד תִּשְׁוֹרְפוּ מִקּוֹמוֹ : עַל־כֵּן לֹא־יִחִיל שׁוּבוֹ :
10 עָבְיוּ יִרְצֻוּ דָּלִים 22 בְּמַלְאוֹת סִפְקוֹ יֵצֵר לוֹ
וַיֵּדְיוּ תִּשְׁבָּנָה אוֹנוֹ : פָּלִיד עָמַל תִּבְלָמוֹ :
עֲצָמוֹתָיו מָלְאוּ עֲלוֹמָו יָחִי לְמַלְא בְטָנוֹ
וְעָמוֹ עַל־עַפְר תִּשְׁעֹב : יִשְׁלַח־בוֹ חֲרוֹן אַפּוֹ
12 אִם־תִּמְתִּיק בְּפִיו קָדַח וַיִּמְטֵר עֲלֵימוֹ בְּלֻחוֹמוֹ :
וַיִּכְחֲדֶנָּה תַּחַת לְשׁוֹנוֹ 24 יִכְרַח מִפֶּשֶׁק בְּרוֹל
וַיַּחְמוֹל עָלֶיהָ וְלֹא יַעֲזֹבָהּ תַּחֲלִפְהוּ קִשְׁתִּי נְחוֹשֶׁשׁ :
וַיִּמְנַעְנַע בְּרוֹחַ חֲפוֹ : שְׁלַח וַיֵּצֵא מִגֹּד
14 לַחֲמוֹ בְּמַעְיוֹ גִּהְפָּז וַיִּבְרַק מִמֶּלְרֹתוֹ יִבְרַק מִמֶּלְרֹתוֹ
מְרוֹרֶת פְּתָנִים פִּקְרָבוֹ : יַחֲלִיץ עָלָיו אֲמִים :
חֵיל פֶּלַע וַיִּקְאֶמוּ 26 פָּלִיחֶשֶׁךְ טָמוֹן לְצַפּוֹנָיו
מִבְּטָנוֹ יִרְשָׁנוּ אֵל : תִּמְאָכְלוֹ אֵשׁ לֹא־נִכְפָּח
16 רֹאש־פְּתָנִים וַיִּקַּח יָרַע שָׂרִיד בְּאַחֲלוֹ :
וַתַּחֲרַנְתּוּ לְשׁוֹן אִפְעָח : וְנָלוּ שָׁמַיִם עֲזוֹנוֹ
אֶל־יִרְאָה בְּפִלְגּוֹת נְחָרִי וְאֶרֶץ מִתְקוֹמָמָח לוֹ :
נַחֲלִי דָבֵשׁ וְחִמָּאֵח : יִגַּל יִבּוֹל בֵּיתוֹ 28
מִשׁוֹב יָנַע וְלֹא יִבְלַע נִגְרוֹת בָּיִת אִפּוֹ :
עָחִיל תִּמְוֹרְתּוֹ וְלֹא יַעֲלִים יַח חֲלֹק־אָדָם רָשָׁע מֵאֲלֹחִים
עִי רָצָץ עֹזֵב דָּלִים וְנַחֲלַת אִמְרוֹ מֵאֵל :
בֵּית בָּזֵל וְלֹא יִבְנֶהוּ :

2. Supposing, with Reiske, that ver. 18. of the above chapter is pure Arabic, transcribe it in Arabic characters, and translate it as such.

3. Mention some of the various opinions which have been entertained respecting the nature, design, author, language and antiquity of the Book of Job.

4. Point out some of the uses to which the kindred dialects have been applied in the interpretation of Scripture, and illustrate by means of the Arabic, the following passages :

Job vi מִן-אֲנָשׁ כִּי תִבְדָּלָהּ :

xix. 20. אֶת־מִלְטָה בְּעוֹר שָׁפִי :

xxiv. 18. קִלְיָהּ עַל פְּנֵי-מַיִם

תִּקַּל חֲלָמָהּ בְּאֶרֶץ

לֹא יִפְקֹחַ דֶּרֶךְ פְּרָמִים :

Eccl. vii. 17. אֶל־תִּתֵּהּ צְדִיק חֲרָבָה :

Prov. xxix. 21. מִפְּנֵק מַעַר עֲבָדוֹ

וְאַחֲרֵיתוֹ יִהְיֶה קִנּוֹן :

5. Reconcile the following quotations in the New Testament with the Hebrew text.

Rom. x. 11. *πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ κατασχευθήσεται.*

Isai. xxviii. 16. חֲמָמִין לֹא יִחִישׁ :

Heb. viii. 9. *καγὼ ἠμέλησα αὐτῶν, λέγει Κύριος.*

Jer. xxxi. 32. וְאֲנֹכִי בָּעֵלְתִּי בָּם נְאֻם־יְהוָה :

Mark vii. 7. *Μάρτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.*

Isai. xxix. 18. וְתִתִּי יְרֻמָּתָם אֶתִּי מִצְנֹת אֲנָשִׁים מִלְּמַדָּה :

6. How many kinds of false readings do critics enumerate, and to what sources may they be traced? Give examples of some of the most remarkable of each.

7. The concrete is often used for the abstract noun, and *vice versa*. Quote instances of both after the manner of Glassius.

8. Give an account of the rise and progress of Hebrew grammar according to Père Simon.

9. State the hypothesis of Gesenius to account for the conversive power of (י), and show where it fails.

10. What are the six periods into which Kennicott has divided the history of the text, from the time of Ezra to the 18th century? and in which was the Masora completed?

11. What is the nature of the Masora, and to what use can it be applied?

12. Translate into Hebrew, St. Paul's address to the Athenians, (Acts xvii. 22—31.)

Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὖρον καὶ βωμὸν ἐν ᾧ ἐπετέγγραπτο, Ἀγνώστῳ Θεῷ. Ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ. Οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενός τις, αὐτὸς διδοὺς πᾶσι ζῶν καὶ πνέον καὶ τὰ πάντα. Ἐποίησέ τε ἐξ ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας προτεταγμένους καιροὺς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν. Ζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὐροῖεν· καίτοιγε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. Ἐν αὐτῷ γὰρ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμεν ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι, Τοῦ γὰρ καὶ γένος ἐσμέν. Γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσοῦ, ἢ ἀργύρου, ἢ λίθου, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν. Διότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

IV.

1. TRANSLATE literally the following passage :

שָׂמַח בְּחַדָּר בְּיִלְדוּתָהּ וַיִּשְׂכַּח לִבָּהּ בַּיָּמִי בְּחַדוֹתֶיהָ וַחֲלָהּ
בְּדַרְכֵי לִבָּהּ וּבִמְרָאֵי עֵינָהּ וְדָעָה כִּי עַל-כָּל-אֱלֹהִים יִבְרָאֵהָ חַלְלִים
בְּמִשְׁפָּחָהּ : וְהָסֵר פֶּעַם מִלִּפְנֵי וַחֲעֵבֶר רָעָה מִבְּשָׂרָהּ כִּי-חִילּוֹת
וַחֲשָׁחִיוֹת הָבֵל : וַיִּזְכֹּר אֶת-בּוֹרְאֶיהָ בַּיָּמִי בְּחַדוֹתֶיהָ עַד אֲשֶׁר
לֹא-יָבֹאוּ יָמֵי חֲרָצָהּ וַחֲגִיעֵי שָׁנִים אֲשֶׁר תֹּאמַר אִי-לִי בָהֶם
חֲפָצָה : עַד אֲשֶׁר לֹא-תִחַשְׁדָּהּ חֲשֵׁמֶשׁ וַחֲמֹר וַחֲיָרָהּ וַחֲזֻכְבָּגָם
וְשָׁבוּ הָעֵבִים אַחֵר הַגָּשָׁם : בַּיּוֹם שֶׁיִּזְעַגוּ שְׁמֵרֵי חַפִּית וַחֲתָעוֹתֶיהָ
אֲנָשֵׁי חֲחִיל וּבְמִלּוֹ הַפִּחְנוֹת כִּי מַעֲטוֹ וַחֲשָׁכָהּ הָלְאוֹת בְּאֶרְצוֹת :
וְסָרְגָה וְלָתִים בְּשֹׁמֶה בְּשִׁפְלָה קוֹל תַּפְחִנְגָּה וְקוֹם לְקוֹל תַּצְפִּיר
וַיִּשְׁחַח פֶּל-בְּנוֹת תִּשְׁרִיר : בָּם מִגְבֹּה יִירָאוּ וַחֲתָחִתִּים בְּעֶרְוָהּ וַיִּמָּאץ
תִּשְׁתַּחֲוֶה וַיִּסְתַּבֵּל הַחֲנָבָה וְהַפֶּר הַאֲבִיוֹנָה כִּי-חִלָּהּ הָאָדָם אֶל-גִּית
עֲלָמוֹ וְסָבְבוּ בְשֹׁמֶה תַּסּוּפְדִים : עַד אֲשֶׁר לֹא-יִרְחַק חָבֵל תַּפְסָף
וַחֲרָץ גִּלְתָּ תִּזְהַב וַתִּשְׁכַּח כִּד עַל-חַפְצוֹעַ וְנָרַץ תַּנְלָגְלִי
אֶל-הַבּוֹר : וַיִּשָּׁב הָעֶפֶר עַל-הָאָרֶץ בְּשִׁתְּנָהּ וַחֲרִיתָהּ תִּשָּׁב
אֶל-הָאֱלֹהִים אֲשֶׁר נִתְנָה :

What is the primary meaning of שָׁחַח ; and what reading probably led to *η ἀνολα* as the Greek version of שְׁחָחָהּ.

Explain the form בּוֹרְאֶיהָ and give instances of similar construction.

What is the root ; and what peculiarity here occurs in the use of this *species* of the verb ?

What ideas are these images (the darkening of the sun and moon, &c.) intended to convey, when used by the Hebrew writers ?

הַמִּחְנֹחַ, account for the gender of this word.

שָׁקֵד, whence is this name derived?

"The almond and locust are equally loathsome and unsupportable to him."—How may this rendering be defended?

שָׁקֵד—בְּשָׁקֵד, which reading seems most suitable to the context?

2. What peculiarities distinguish the Samaritan Pentateuch, and how are they explained? Write the following passage in the Samaritan character:

ויבא משה ואחריו אל פרעה וידבר אליו כח אשר אמר ייחזקאל
שלח את עמי ויעבדני.

3. What are the arguments of the books of Samuel and Kings? Do they appear the works of one author? What age would you assign to them respectively?

Translate the following:

וישב אבנר חברון ויטעו יואב אל-חוד השער לדבר אתו
בשלי ויכחו שם חמש יומות בדם עטחאל אחיו:
וישמע דוד מאחרי כן ויאמר נקי אנכי וממלכתי מעם יחזקאל
עדיעולם מדמי אבנר בן-נר: יחלו על-ראש יואב ואל
כל-בית-אביו ואל-יכרת מבית יואב זב ומצרע ומחזיק בפלך
ונפל בחרב וחסר-לחם: ויואב ואבשי אחיו חרגו לאבנר על
אשר חמית את-עטחאל אחיהם בנבעון במלחמה:

ויאמר דוד אלי-יואב ואל-כל-העם אשר-אתו קרעו בגדיכם
וחגרו שקים וספדו לפני אבנר וחמלך דוד הלך אחרי חמטח:
ויקברו את-אבנר בחברון וישא חמלך את-קולו ויבך אליקבר
אבנר ויבכו כל-העם: ויקנן חמלך אל-אבנר ויאמר
חכמות נבל ימות אבנר:

ידך לא-אסרות

ורגליך לא-לכחשתים חגשו

כנפול לפני בני-עולת נפלת

4. At what periods of Jewish history did their Prophets arise, and what is the general scope of their writings?

Translate the following passages from the Prophets :

כִּי לֹא מוֹעֵץ לְאִשֶּׁר מוֹעֵץ לֹה כַּעַת הָרִאשׁוֹן חָקֵל אֶרֶצָה
 זָבְלוֹ וְאֶרֶצָה נִפְתָּלִי וְהֶאֱחָרִיו חֲכָדִיד דָּרָה הֵימָּן עֶבֶר הִירְדֹּן
 גִּלְגַּל חֲגוּיִם : חָעַם הַהוֹלְכִים בַּחֲשֹׁךְ רָאוּ אֹרֶךְ גָּדוֹל וְשָׁבִי בְּאֶרֶץ
 צִלְמוֹת אֹרֶךְ נָגַהּ עֲלֵיהֶם : הִרְבִּיתָ חֲגוּי לֹא חֲמַדְלָה חֲשִׁמְחָה
 שִׁמְחָה לְפָנֶיהָ כְּשִׁמְחַת בְּקָצִיר כְּאִשֶּׁר יִגְדִּילוּ בְּחִלְקֵם שָׁלָל : כִּי
 אֶת־עַל סָבְלוֹ וְאֶת מַפְחָ שִׁכְמוֹ שִׁכְשָׁה חֲפָזָה בּוֹ חֲהִתָּה כְּיוֹם
 מִדְּוָן : כִּי כִלְסִיאוֹן כֹּאֵן בְּרַעַשׁ וְשִׁמְלָה מְגִלְגֵּלָה בְּדַמִּים וְחִיתָה
 לְשִׁרְפָה מֵאֲכָלֶת אִשׁ : כִּי־יִלְד וְלֹד־לָנוּ בּוֹ נִתְּנָלָנוּ וְנִתִּי חֲשִׁמְחָה
 עַל־שִׁכְמוֹ וְיִקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיר־עֵד שׁוֹר־שָׁלוֹם :
 לְמַרְבֵּחַ חֲשִׁמְחָה וְלִשְׁלוֹם אִירֹחֶץ עַל־כֶּסֶף דָּוָד וְעַל־מַמְלַכְתּוֹ
 לְחַכִּין אֶת־הָ וְלִסְעָדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מִעֲמֶה וְעַד־עוֹלָם הַנֶּאֱמָה
 יִחְיֶה צְבָאוֹת תַּעֲשֶׂה־זֹאת :

בָּהֶן בּוֹקֵק יִשְׂרָאֵל פָּרִי יִשְׁוֹחֲלֻ כָּרֵב לְפָרִי חֲרָבָה לְמוֹצָחוֹת
 כְּמוֹזֵב לְאֶרֶצוֹ חֲסִיבוֹ מַצְבּוֹת : חֲלָה לָבָם עֲתָה יִאֲשָׁמוּ הוּא
 יַעֲרָה מוֹצָחוֹתָם וְשִׁדָּר מַצְבּוֹתָם : כִּי עֲתָה יִאֲמְרוּ אִין מְלֹךְ צָנוּ
 בִּי לֹא יִרְאֵנוּ אֶת־יְהוָה וְחִפְלָה מִחֲיַעֲשֹׁחֲלָנוּ : וְדָרָה דְּבָרִים
 אֲלוֹת שְׁוֹא בָּרַת בְּרִית וּפְרַח בְּרֹאשׁ מִשְׁפָּט עַל תַּלְמִי שְׁדִי :
 לְעִנְיָלוֹת עִית אֲנֹן יִגְדִּי שִׁכְנוֹ שְׁמָרוֹן כִּי־אֲבֵל עָלָיו עֲמוֹ וְכִמְרִיו
 עָלָיו יִגְדִּי עַל־כִּבְדּוֹ כִּי־נִלְחַ מִקָּמִי : בְּסִדּוֹתָיו לְאִשֶּׁר יִכְבֹּל
 מִנְחָה לְמֹלֶךְ יִרְבֵּב בְּשִׁנָּה אִפְרִים יִמָּח וּבִבּוֹשׁ יִשְׂרָאֵל מַעֲצָתוֹ :
 בְּדַמָּה שְׁמָרוֹן מִלְכָּה בְּהֶצֶחַ עַל־פְּגַרְמִיִּים : וְנִשְׁמָדוּ בָמוֹת אֲנֹן
 חֲטִאת יִשְׂרָאֵל הוּץ וְדָרָדָר יַעֲלֶה עַל־מִזְבְּחוֹתָם וְאִמְרוּ לְהָרִים
 כְּפִינֵנוּ וְלִגְבְּעוֹת נִמְלֵי עֲלֵינוּ :

אֲנִי הַגִּבֹּר רִאשׁוֹנִי בְּשֹׁכֵט עֲבָדָיו :
 אֹתִי בָחַג וַיִּלְךָ חֶשֶׁד וְלֹא־אִזָּר :
 אֵךְ בִּי יָשָׁב יִחְלַף יָדוֹ כְּלִי־חַיִּים :
 בָּלַח בְּשָׂרִי וַעֲזָרִי שֹׁכֵר עֲצָמוֹתַי :
 בָּנַח עָלַי וַיִּקַּח רֹאשׁ וַיִּתְּלֶנּוּ :
 בְּמַחֲשָׁפִים חֹשִׁיבִי כִּמְרִי עוֹלָם :
 גָּדַר בְּעָדַי וְלֹא אֶמָּא הַכְּבִיד נִחְשָׁתִי :
 גַּם בִּי אִזְעָק וַאֲשַׁנֵּעַ שָׁתָם תִּפְלָתִי :
 גָּדַר דְּרָכִי בְּנֹזִית נְתִיבוֹתִי עֵנָה :

5. Translate the following passage into pointed Hebrew :

"He that liveth for ever created all things in general. The Lord only is righteous, and there is none other but he, who governeth the world with the palm of his hand, and all things obey his will : for he is the King of all, by his power dividing holy things among them from profane. To whom hath he given power to declare his works? and who shall find out his noble acts? Who shall number the strength of his majesty? and who shall also tell out his mercies? As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out."

1827.

I.

1. In what particular does the list of radical letters in Chaldee differ from that in Hebrew?

2. What is the distinction between the significations of the participle *Pahul* of *Kal*, and of the participle of *Niphal*? In what

manner are the Latin gerunds and the future in *rus* usually expressed in Hebrew?

3. Write down the *Hithpael* form of

צדק • מחמח • ידע • סבל • שמר

and the *Ithpehal* form of

סכר • צבע • זעזע

What is the import of the targumistic conjugations, *Shaphel* and *Ishtthalpal*?

4. Gen. ii. 16. אכל האכל. Gen. xix. 9. וישפט שפוט. Is the sense affected by the position of the infinitive with respect to the other verb? What is the meaning of גש הלאח in the latter passage?

5. Give a literal translation of the 24th chapter of Numbers; and arrange in distichs, after the manner of Lowth, such parts of it as you consider susceptible of such arrangement.

6. In what manner does the Arabic version explain the apparent inconsistency in Numbers xxii. 20, 21, 22? What confirmation does that interpretation receive from the New Testament?

7. In Psalm cxlv. a verse is wanting between verse 13 and verse 14, the sense of which, according to the LXX, was as follows:

Πιστὺς Κύριος ἐν τοῖς λόγοις αὐτοῦ, καὶ ὁσῖος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ.

How would you restore the verse?

8. Psalm i. 3. is thus translated in the Septuagint:

Καὶ ἔσται ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν αὐτοῦ δώσει ἐν τῇ καιρῷ αὐτοῦ, καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορβύσεται, καὶ πάντα ὅσα αὐν ποιῇ κατενοδωθήσεται. E. V. Whatsoever he doth shall prosper.

The Targum runs thus:

ויהי כאילן חיי דנציב על טופי מוי די אנביה מבשל בעדניח ואשרפוי לא נתרין וכל לבלבו דמלבלב מגרגר ומצלח:

Which of the above gives the spirit of the original with the most accurate fidelity? How does יהיה acquire the sense of καὶ ἔσται? Is the change of יהיה into ויהי in the Targum a matter of necessity?

9. Give a literal translation of the first twelve verses of the fifth chapter of Daniel; a grammatical analysis of the former six verses; and turn the latter six into Hebrew.

10. Translate into Hebrew:—Matthew x. 25. xviii. 8.—Mark vi. 39, 40.—Luke xi. 11.—John viii. 57.—Acts vii. 20, 21.

11. Give a literal translation of the first chapter of Ecclesiastes.

12. Explain the following terms:

תורה • נביאים ראשונים • נביאים אחרונים • כתובים
מגלות • קרי • כתיב • מסרה • מסרה קטנה • מסרה גדלה •
תיקון סופרים •

13. The former part of Jonah i. 9. is in the LXX,

καὶ εἶπε πρὸς αὐτοὺς, δοῦλος Κυρίου εἰμι ἐγώ.

What was the probable origin of the mistake?

14. Proverbs xxvi. 5. How does the Targum remove the contradiction between this and the preceding verse?

II.

1. TRANSLATE closely into English the second chapter of the Book of Exodus.

(1) Explain the grammatical formation and punctuation of the following words:

וַיִּתְּרָא, verse 2. וַיִּתְּשֵׁם, verse 3. וַיִּירָא, verse 11.

וַיִּירָא, verse 14. וַיִּשְׁקָה, verse 19. וַיִּתְּנֵם, verse 4.

וַיִּתְּנֵם, verse 7. וַיִּתְּנֵם, verse 9.

(2) Explain the different senses of the particle וַיִּתְּ, and the uses of it in verses 1, 24, of this chapter.

2. Translate closely into English the 25th chapter of the Book of Proverbs.

(1) Explain the senses of the following words as they are used in this chapter, and give the different significations of the roots from which they are derived.

הַעֲתִיקָה, verse 1. קָבוֹ, verse 4. יִחְסְדּוּךָ, verse 10. יִתְפַּחֲיוּ, verse 11. אֶמְנִי, verse 13. קָצִין, verse 15. מִשְׁפָּחוֹת, verse 19. מַעֲדָה, verse 20.

(2) Explain the grammatical formation and punctuation of the following words :

קָבוֹ, verse 4. וַיִּפְּחוּ, verse 5. אֶמְנִי, verse 7. שְׁמִיעַת, verse 12. רָעָה, verse 19. מִשְׁחָה, verse 26.

3. Translate closely into English the first nine verses of the second chapter of the Book of Daniel.

4. Translate into Hebrew, Acts vii. 30—36.

" And when forty years were expired, there appeared to him, in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush. When Moses saw it he wondered at the sight, and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob: then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: and now come, I will send thee into Egypt. This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years."

III.

1. TRANSLATE into English the 28th chapter of Isaiah. Explain the construction in the 16th verse, הִנְנִי יֹסֵד אֲבָן. What part of the verb is מִפְּסָד? Give examples of similar forms.

2. Translate Jeremiah, chap. x., into English. Give the radix of the verb תִּתְחַיֶּה, and decline it through the species Hiphil. What do you consider to have been the situation of תְּרָשִׁישׁ? and

give your reasons. How is אִמָּת known to be derived from a trilateral root? Distinguish between the animals denoted by תָּנִים and תַּנִּינִים. How do you account for the apparently dual termination in the word לְשָׁמִים? Give the Arabic roots.

3. Translate into Hebrew the following passage from the Revelation:

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power: and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled."

4. Translate into English, Exod. xxxii. 15—19.

פ וַיִּפֹּן וַיִּרְדּוּ מֹשֶׁה מִן־הַהָר וַיֵּשֶׁן לַחַת חֲצֵצֶת בָּיָדוֹ לַחַת
כְּתָבִים מִשְׁנֵי עֲבָרֵיהֶם מִנָּה וּמִנָּה הֵם כְּתָבִים : וַחֲלָחַת מַעֲשֶׂה
אֱלֹהִים הַזֶּה וְהַמִּכְתָּב מִכְתָּב אֱלֹהִים הוּא חֲרִית עַל־הַלָּחַת :
וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת־קוֹל הָעָם בִּרְעָה וַיֹּאמֶר אֶל־מֹשֶׁה קוֹל מִלְחָמָה
בַּמַּחֲנֶה : וַיֹּאמֶר אִיזוֹ קוֹל עֲנֹת גְּבוּרָה וְאִיזוֹ קוֹל עֲנֹת חִלּוּשָׁה
קוֹל עֲנֹת אֲנָכִי שָׁמַע : רַחֲמֵי קָדְשׁ קָרַב אֶל־הַמַּחֲנֶה וַיֵּרָא
אֶת־הָעֶגְלִי וּמַחֲלֵית וַיַּחֲרִיף מֹשֶׁה וַיִּשְׁלַח מִיָּדוֹ אֶת־הַלָּחַת
וַיִּשְׁבֶּר אֹתָם תַּחַת הָהָר :

Give the Arabic root of אֱלֹהִים. Show the etymology of the name יְהוֹשֻׁעַ, and mention the contracted form in which it is found in later books of the Bible. Explain the pointing of בִּרְעָה and מִיָּדוֹ. What part of speech was the particle אִיזוֹ originally? Show the force of מ prefix in the forms מַחֲנֶה, מִלְחָמָה, and מַחֲלֹת.

Distinguish between *שִׁבְר* and *שִׁבֵּר*, and enumerate the various significations of the *Pihhel* and *Pohel* forms.

5. What is the derivation of the word Targum? Enumerate the principal Targumim; at what period were they probably composed?

Translate the following passage from Jonathan on Hosea:

פִּתְגָם נְבוּאָה מִן קָדָם יְיָ דִּהְיָה עִם הוֹשֵׁעַ בֶּר בְּאֵרֵי בִיּוֹמֵי
עֲזִיזָה יוֹתָם אָחִיו יְחִזְקִיָּה מִלְּפָנֵי דְבֵית יְהוּדָה וּבִיּוֹמֵי יִרְבֵּעָם בֶּר
יוֹאָשׁ מִלְּפָנֵי דְיִשְׂרָאֵל :

6. Explain the word Talmud. What are the two component parts of the Babylonian Talmud? Give the etymology of the terms *Mischna* and *Gemara*.

Translate the following passage from the Mischna:

ב על הזיקין ועל חזועיה ועל הברקים ועל הרעמים ועל
חרוחות אומר ברוך שכחו וגבורתו מלא עולם על ההרים ועל
הנבעות ועל הימים ועל הנחורות ועל המדברות אומר ברוך
עושה בראשית רבי יהודה אומר הרואה את הים הגדול אומר
ברוך שעשה את הים הגדול.

IV.

1. Give a literal Latin translation of the seventh chapter of the prophecy of Isaiah, arranged according to the parallelism.

2. Answer the following questions:

(1) Why is the distinction *מִלְךָ יִשְׂרָאֵל* and *מִלְךָ יְהוּדָה* made in the first verse?

(2) Explain the use of the tenses of the verbs as used in this verse: and give a general outline of the doctrine whereby their use is regulated.

(3) Say where *אֲרָם* was situated, and what were its capital and boundaries.

(4) Explain the phrase *לְהִלָּחֵם עָלֶיָּהּ*; and state generally the force and usage of the Niphal species of conjugation.

(5) What is meant by אֶמְרִים in verse 2? and why has that name been adopted?

(6) Why was the name שְׁאֵר יִשָּׁב, in verse 3, adopted? and why was Isaiah commanded to take this child with him on the present occasion?

(7) Give some account of the פִּרְכָּה עֲלֵינָהּ, *ib.*

(8) Why have we (· ·) instead of (·) in the word שְׁדָּח? *ib.*

(9) Upon what principle is it that וְאֶמְרָתָּ (verse 4,) is to be taken as an imperative?

(10) To what circumstance is allusion made in the phrase וְנִבְּרֹת הָאוֹדִים? and why is the article prefixed to the second word?

(11) Account for the forms of the verbs נִבְּרָעָתָּ and נִבְּרָעָתָּ, (verse 6,) and say in what mode and tense they ought to be taken.

(12) Explain the phrase בְּמִלֵּךְ מִלֵּךְ, and state the general properties of the Hiphhil conjugation.

(13) Explain verse 8, and show how and when its fulfilment took place.

(14) What is meant by אִם לֹא תִאֱמִינוּ כִּי לֹא תִאֱמִנוּ? Account for the various significations of the verb, (verse 9.)

(15) Explain the phrase וַיִּוָּסֶף יְהוֹזָבָב דָּבָר, and give examples of equivalent phraseology differently constructed, (verse 10.)

(16) Give the several meanings of the word שָׁאֵל, (verse 11,) and explain Exod. iii. 22.

(17) Explain the phrases הִגְבַּתָּ לְמַעַלָּה, יַחַמְמָה שְׁאֵלָה, and account for the introduction of the particle in the last.

(18) For what purpose are the particles generally introduced? Give a few examples, apparently equivalent in force and signification both with and without the particles.

(19) What is meant by יִתֵּן יְדוֹנִי הוּא לְכֶם אוֹת? (verse 14.)

(20) Give some examples of the use of אוֹת in the signification you attach to it here.

(21) Can the word הַעֲלָמָה here, possibly apply to the Prophet's wife? or, will the usage of the article allow of its signifying some indefinite person?

(22) Give a general account of the use of the article, with some examples.

(23) Explain the 15th and 16th verses, and state the events alluded to in this prediction.

(24) Are the predictions in the 17th and following verses to be understood as belonging to the same events or not? and why?

(25) Account for the forms and derivation of the words נַעֲצוּצִים and בְּתָלָיִם.

(26) To what circumstance is allusion made in the expression בְּתֵעַר חֲשֻׁכִּירָה? (verse 20.)

(27) Supply the ellipsis in the passages בְּאֵלֶּה פָּסָק, verse 23. יָבֵא שָׁמָּה, verse 24. And say on what principles it is that ellipses generally occur.

(28) Give an analysis of the accents throughout the first two verses.

3. Translate the following passage from the Targum of Jonathan; and give a grammatical analysis of the two first verses.

וַיְפֹק מִלְפָּא מִבְּנוֹתֵי דְיִשְׁי וּמִשִּׁיחָא מִבְּנֵי בְנוֹתֵי יִתְרֵבִי :
וְתִשְׁרִי עֲלוֹתֵי רוּחַ גְּבוּרָה מִן קִדְם וְיִ רוּחַ חֻקָּא וְסוּכְלָתָנִי
רוּחַ מְלֶךְ וְגִבּוּרָא רוּחַ מַדְע וְדַחְלָתָא דְיִ : וְיִקְרַבְיָה לְדַחְלָתִיה
וְיִ לֹא לְחִיזִי עֵינֹתֵי יִחִי דָאֵן וְלֹא לְמִשְׁמַע אֹדִנֹתֵי יִחִי מוֹכַח :
וְיִדִּין בְּקוּשָׁטָא מִסְפִּגִּין וְיִוֹכַח בְּחִימָנוּתָא מִחֲשִׁיכֵי עָמָא דְאַרְעָא
וְיִמְחִי חִיבֵי אֲרָעָא בְּמִימַר פּוּמִיָּה וּבְמַמְלָל סְפֻתִיָּה יִחִי מִמִּית
אַרְמִילוֹס רְשִׁיעָא :

4. Translate into the Hebrew, with vowels and accents, Luke, chap. i., from verse 28 to 33, inclusive.

1828.

I.

1. TRANSLATE Ezekiel, chap. xxvii., and give the Arabic and Syriac roots.

Illustrate the expression **שָׁלַח עַל-צֹר קִינָה**, and state where Bochart places **לִיָּד**, **כּוֹס**, and **תְּרֵשִׁישׁ**.

2. Translate Isaiah, chap. xxiii., and arrange it in distichs after the manner of Lowth.

Compare the several prophecies relating to the destruction of Tyre, and enumerate the principal circumstances which were to attend it.

Quote from the writings of profane authors in attestation of the actual fulfilment of these divine predictions—particularly the account of the siege of Insular Tyre given by Diodorus Siculus.

Reconcile the expressions **בְּתִירוֹן**, verse 10, and **בְּתִירוֹן**, verse 12, and explain

אֶחָד, verse 15,

לִישָׁבִים לפני יהוה יהיה סֶחֱרָה, verse 18.

3. Translate and arrange in distichs Psalm xl.

What is supposed to be the occasion and time of its composition?

What portion may we consider as the **שִׁיר הַדָּשׁ**, and only applicable to the Messiah?

What alterations have been suggested, in order to reconcile verse 7. with St. Paul's quotation?

Do any MSS. and versions support this alteration?

Can the true sense be determined without making this supposition by parallelism, similar phrases, or other means?

4. Translate the following extracts from the Commentaries of R. D. Kimchi:

On Judges xi. 31.

דעת "זל בזה ידוע ואאזל פיר' והעליתיהו ח'וי במקים או
ופיר' וחיה ליי' תקדש אם אינו ראוי לעולה או העליתיהו עולה
אם ראוי לעולה וכמו זה ח'וי מכה אביו ואמו ויפה פיר' :

On 2 Sam. xxiv. 23.

מלך חיבוסי היושב בירושלם חיה כי אף בימי דוד היה
חיבוסי בירושלם כמו שנשאר שם משכבשות בני יהודה כמו
שכתוב וישב חיבוסי את בני יהודה עד היום הזה :

On Psalm ii. 7.

ויש מפרשים זה המזמור על גוג ומגוג והמשיח הוא מלך
המשיח וכן פירשו רבותינו זל' ומבואר זה המזמור על זה הדרך
אבל הקרוב הוא כי אמרו דוד על עצמו כמו שפירשנו :

5. Give a few of the most remarkable omissions in the Hebrew text, which are restored by means of the Samaritan Pentateuch and the Version of the LXX.

6. Show that by means of the Arabic, the following quotations in the New Testament may be reconciled with the Hebrew text, without supposing the latter to be erroneous :

Acts xiii. 41. with Hab. i. 5. Heb. x. 38. with Hab. ii. 4.

Rom. x. 18. — Ps. xix. 5. Eph. iv. 8. — Ps. lxxviii. 19.

7. Give a list of words in Hebrew which admit of opposite significations, and quote some of those occurring in Arabic, which Pocock has adduced in support of his interpretation of Micah v. 1.

8. What arguments does the LXX. Version afford against the antiquity of the vowel-points ?

9. What is the difference between the Hebrew or Massoretic chronology, and that of the LXX., and what circumstance led to the adoption of the former by Christians in preference to the latter ?

10. To what degree are the Rabbinical writings useful as interpreters of the New Testament ?

11. What event in the Jewish history led to the compilation of the Talmuds? and what is the age and authority of each? Give an account of the nature of the Mishna, and write down in Hebrew the names of the סדרים of which it consists.

12. Translate the annexed passage from the ספר מבוא הגמרה.

אמר המחבר הגמרא נחלק לשני חלקים משנה ופי' חמשנה
וחזא הגמרא

חמשנה היא הנקראת תורה שבעל פה והיא יסוד חתורה
שהעתיקו ממרעה

עד ימי רבינו הקדוש ע"ה והוא רבי יהודה הנשיא כי כתבה
למען תעמוד

ימים רבים פן תשכח מלב הקוראים ותאבד | וחפי' חזה
יתחלק

גם הוא לב' חלקים | האחד חלכה מקוימת וחשני הלכה
דחוויה |

המקוימת היא שלמדו מפי מרעה ומשה מפי חגבורה בין
שתהא

דברי יחיד בין שתהא דברי רבים כמו שאפרש במקומו
וכמו כן המחלוקת הדחוויה היא שלא נעתקה מגמר מקויים
בין שתהא דברי יחיד או דברי רבי

וחחלק חב' משני חלקים שלפי' המשנה יתחלק לכ"א חלקים!
ואלו הן תוספתא ובריתא | פירוש | שאלת | ותשובה |
וקשיא |

ופירוק | ותיובתא | וסיוע | ורמיה | וחתקפתח | וחצרכה |
ומעשה |

ושמעטא | וסוגיא | וחלכה | ותיקן | וחגדה | וחוראה | ושיטה
| ושנוי :

II.

1. TRANSLATE Deut. xv. 1—11.

מַעַל בַּעַל give other examples of the wide use of בַּעַל in phrases. What is the root of יָגַשׁ? Mention the several classes of verbs whose *paradigmata* differ from that of פָּקַד from a regard to *euphony*.

הַפְּכָרִי : What is the power of ך final in this noun? Mention the two opposite significations of נָכַר, and show how they both flow from the primary sense, still preserved in the Arabic root. What is the primary idea of the root בִּרְךָ, and whence has it in *Piel* the sense of *blessing*? What do you understand by the Oriental expression “evil eye?”

2. Explain the phrases

נִקְדָּמָה פָּנָיו בַּתּוֹדָה —

בָּאוּ שְׁעָרָיו בַּתּוֹדָה —

אָבוּא בֵיתָךְ בַּעֲוֹלוֹת —

Illustrate the construction from the Arabic syntax.

3. Give the Hebrew roots, with their signification, from which the following appellations are derived: *Shechinah*, *Cherubim*, *Mischna*, *Cabbala*, *Maccabees*, *Essenes*.

4. What are the chief mountains in Palestine? What was the extent of the plains called כְּפַר תִּירְהֶן? What the relative situation of the lakes called יַם מֶרֶם, and יַם כְּנָתָן?

5. Translate the Psalm of David, found in 2 Sam. xxii. 3—51. Do the following *variations* in the other edition of this composition (Psalm xviii.) appear accidental, or intentional: viz.:

verse 7. וְשֹׁנְעָתִי לִפְנֵי תְבֵא בְּאַזְנוֹי וְשֹׁנְעָתִי בְּאַזְנוֹי.

verse 8. נִידָא נִידָא.

verse 12. חֲשַׁכְתִּי מִיָּם חֲשַׁרְתִּי מִיָּם.

verse 27. תִּתְפַּקֵּל תִּתְפַּקֵּל.

6. Translate the Chaldee epistle, Ezra, iv. 11—16.

7. Translate Jeremiah, xxxi. 1—26. Supply the ellipse in verse 19. חרפת נעורי. Distinguish between תמרורים in verse 15, and in verse 21, by giving the *etymology* of each. What is the corresponding Arabic word now in use for עינים? In verse 22, mention any arguments by which you can confirm your translation of the words נקבה תסובב גבר.

8. Translate into Hebrew the following passage :

“ The pride of the height, the clear firmament,
The beauty of heaven is the work of the Most High !
At noon the Sun parcheth the country,
And who can abide its burning heat ?
He made the Moon for a sign of feasts,
The month is called after her name.
At his command the starry host stand in order,
And never faint in their watches.
Look on the rainbow, circling the heavens with brightness,
And praise the hands that bended it !
He sendeth swiftly the lightnings of his judgment ;
The noise of his thunder maketh the earth to tremble.
The cold north wind clotheth the deep as with a breastplate ;
He bloweth with his breath and the waters flow.
The Lord is very great, and marvellous is his power ,
By his word all things consist.”

III.

1. TRANSLATE into English, 2 Chron. x. 3—11. Give the roots of עלל and עקרב ; and trace the changes of the vowel-points in קמני and יעצדו, ייגעץ, יעצת, ימעלו.

2. Translate into English, Micah v.

(1) With what variations is the first verse quoted by St. Matthew ? Show the force of the preposition in עָצִיר לְהִיּוֹת. How would you explain it, if it were מְחִיּוֹת ?

(2) Fill up the sense in יתגב, verse 2, and וישבו, verse 3. Explain the idiomatic expression עמד ורעה. What would נשב ורעה be ?

(3) שְׁבַעַח (for an indefinite number). Give similar instances. Trace the meaning of נְסִיכִי from its root. LXX. *δηγμα*. What was their reading?

3. Translate and explain the following proverbs :

1 פֶּלֶס וּמֵאוֹנִי מִשְׁפָּט לַיהוָה

מַעֲשָׂאֵי כָל-אֲבֹנִיכִים :

2 בְּאוֹר-פְּנֵי-מֶלֶךְ חַיִּים

וּרְצוֹנוֹ בָּאֵב מִלְקוֹשׁ :

3 שֹׁנְאֵה תַעֲרָר מִדָּנִים

וְעַל כָּל-פֹּשְׁעִים תִּכְסֶּה אֶחְבָּךְ :

4 מִחֲזִיק בְּאֲזִנֵּי-קֶלֶב עֵבֶר

מִתְעַבֵּר עַל-רֵיב לֹא לוֹ :

4. Explain the following phrases : עֵינֵי רַע, אֶכֶן וְאָכֵן, יִקְצֹר נֶפֶשׁ, יִרְחֹב נֶפֶשׁ and יִרְחֹב לֵב, אֶתְחַרֵּית הַיָּמִים, אֲנִשְׁיִרְכִּיל, יִחְלֹות פָּנִים, יֵצֵאת וְבוֹא, יִתְלַע כֶּף? (what is it opposed to)? יֵשֵׁאת פָּנִים, (What is the Greek phrase)?

5. (1) Affect תִּזְרַח with the pronominal suffixes of the three persons, singular and plural.

(2) Give the plurals of מִזְבֵּחַ, אֶחָל, בִּנְבַּל, עֹז, נֶעַר and the same in *regimine*.

(2) Conjugate the futures of נָנֵשׁ in Kal and Hiphil; and of יָרָא and רָאָה in Kal.

(4) Give the Hithpahels of יָדַע, טָמֵא, and צָדַק. Which of the different forms (Kal, Niphal, &c.) and in which of its powers, should you employ to express the verbs in *ἀ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κολύου*.

6. (1) Give the Greek words, by which the LXX. usually render the Hebrew מְשׁוּל, תְּהַאזִּין, גֵּר, יִרְחֹם, רָצָה and רָחַם: distinguishing those which they invented for the purpose.

(2) Explain the different contrivances, by which the Hebrew ter-

minations of the names of persons are hellenised : and give instances in מרים (Μαριάμ), and יהושע (Ἰωσήφ).

7. Romans, iv. 11. σημείον περιτομῆς. Of what was it a sign? Is there any allusion in the Old Testament to the *mystical* meaning of the rite? What were the different classes of Proselytes? and with what forms were they initiated? Who are the חסידיו אומות mentioned by Talmudical writers?

8. Translate into Hebrew, Rom. xi. 1—4.

Λέγω οὖν· μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο. καὶ γὰρ ἐγὼ Ἰσραηλῆτης εἰμὶ, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν. Οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ, ὃν προσέγνω. Ἡ οὐκ οἶδατε ἐν Ἱηλίᾳ τί λέγει ἡ γραφή; Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· καὶ ἐγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου. Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαντῶ ἐπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

Explain ἐν Ἱηλίᾳ, and give similar instances. Why τῇ Βάαλ (fem.)?

9. Translate into English :

(1) על ז דברים נצטוו בני נח : על עבודה זרה ועל ברכת השם ועל שפיכות דמים ועל גילוי עריות ועל הגזל ועל חדין ועל אבר מן החי : רבי חנינה בן גמליאל אמר אף על חדם מן החי :

(2) שלש פרסטיגיות (προσταγὰς) שילח יחושע לארץ ישראל עד שלא יכנסו לארץ מישחוא רוצח להפנות יפנה לחשלים ישלים לעשות מלחמה יעשה : גרגשי פינה וחאמין לו להקבץ וחלך לו לאפריקי (עד בואי ולקחתי אתכם אל ארץ כארצכם זו אפריקי) גבעונים השלימו וכי השלימו יושבי גבעון את ישראל שלשים ואתד מלך עשו מלחמה ונפלו :

(9) זה הכלל הגדול בתורה : כל דבר שאינך יודע אם הוא מותר או אסור עליך אסור :

What corresponding principle in Christian Ethics is laid down by St. Paul?

1829.

I.

1. Give a summary statement of the principal arguments in favour of the *affirmative*, and of the principal arguments in favour of the *negative* of the question respecting the authenticity of the vowel points.

2. Cite instances of the *frequentative*, and of the *simulative* usage of the *Hithpael* conjugation.

3. Upon what principle may the apparent pleonasm of the pronoun, *e. g.* in Eccles. ii. 21. be accounted for?

4. Give a close translation of Gen. xiv. 8—24.

Upon the rendering of the *Vulgata* in verse 18. *Erat enim sacerdos Dei altissimi*, Bellarmine observes: “Quæ ratio ab ipso Spiritu Sancto reddita cur Melchisedech panem et vinum protulerit, omnino cogit ut intelligamus, panem et vinum prolata fuisse in sacrificium. Porro, post illa verba, *sacerdos Dei altissimi*, invenitur accentus (:); qui indicat ibi terminari periodum. Quare non potest illud, *sacerdos Dei altissimi*, conjungi cum sequentibus, *et benedixit*; sed debet superioribus illis annecti, *protulit panem et vinum.*”—*DE MISSA*, Lib. i.

Point out the fallacies contained in the above paragraph. In what light does the transaction appear to have been viewed by Philo? In what by Josephus? How do you explain the terms ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, applied (Heb. vii.) to Melchisedech? What is the meaning of “עבדים” in the margin of verse 8.?

5. “Præfixa verò γ duplex est; copulativa, vel conversiva præteriti, vel conversiva futuri.” Is this a quotation from a Hebrew, or from a Chaldee Grammar? and why? Make your remarks upon the theory therein advanced.

6. Translate literally 1 Sam. xxviii. 6—20. Point out the particulars which favour the hypothesis that the spirit of Samuel was *actually* raised by *Divine* power.

7. In what manner has the doctrine of *parallelism* been applied to the emendation of Psalm xxxviii. 19. Psalm lxi. 5.? Explain Cantic. i. 5.

8. Translate into Hebrew the following passage :

"O the depth of the riches both of the wisdom and knowledge of God ! How unsearchable *are* his judgments, and his ways past finding out ! For who hath known the mind of the Lord, or who hath been his counsellor ? Or who hath first given unto him, and it shall be recompensed unto him again ? For of him, and through him, and to him, *are* all things : to whom be glory for ever. Amen." Rom. xi. 33—36.

9. Give a close translation, arranged in distichs, of Isa. v. 1—7. Specify the advantage which results from the adoption, in verse 1., of Bishop Lowth's reading שירת דודים. Explain why the presumed omission would be likely to happen in the transcription of an early manuscript. Quote instances of *paronomasia* similar to those in verse 7.

10. Give a free Latin version of Ezra, iv. 11—16 ; and turn verse 12. into Hebrew.

11. Translate, and apply to the illustration of Isaiah, liii. 8., the following extract from the Mishna.

אם מצאו לו זכות פטרוהו ואם לאו יוצא ליסקל וכרוז יוצא
לפניו איש פלוני בן פלוני יוצא ליסקל על שעבר עבירה
פלונית ופלוני פלוני עדיו כל מי שיודע לו זכות יבא וילמד
עליו.

12. In Psalm xl. the latter clause of verse 6. is, in the LXX., σῶμα δὲ κατηρίσθη μοι. What was the probable reading of the manuscript whence this version was made ? Specify the importance of the textual emendation in Psalm xvi. 10., suggested by the rendering οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν : and state approximately by how many of the manuscripts, collated by Kennicott, such emendation is confirmed.

13. Mention any remarkable instance wherein the modern Jewish exposition of a text, presumed by Christians to be prophetic of the Messiah, is discountenanced by one or more of the Targums.

II.

1. Give the probable origin and force of the Heemanti letters, and confirm your statements by examples.
2. Explain the force of the inseparable pronouns when attached to verbs, and the origin of the prefixes and affixes.
3. What is the force of the article ה? Translate and point the following words :

האדם הערים השמש העלמה הארץ

4. Mention the general force of the different conjugations, and write down the Pihel of פָּרַךְ, the Kal and Niphal of בָּרַחַן, and the Niphal Hiphil and Hophal of נָכַח.
 5. Explain the force of the preposition ב in the following passages: 1 Sam. xi. 2. Eccl. xi. 1. Ps. xxxvi. 6. and of מ in the following: 1 Sam. viii. 7. Exod. xxii. 3.
 6. Give an accurate translation of Numb. xiv. 32. of Ps. lviii. 9, 10. and of Dan. ix. 24. to the end: and point out briefly the accomplishment of the prophecy contained in the last passage.
 7. Translate Ezra, vii. 12, to 27, and give the date.
 8. Translate Isaiah, chap. xxxv. Give such illustrations as may seem necessary. Assign the probable date of this prophecy. Are there any reasons for supposing that some of the prophecies attributed to Isaiah were delivered during the captivity?
- Translate the following passages into Hebrew: Gen. xviii. 25, and xlv. 18. Exod. xii. 4. Numb. ii. 30, 31, 32. Deut. xxv. 13. 1 Sam. ii. 26. 2 Sam. iii. 1. Hag. ii. 9. and Rev. vi. 9. to the end.

III.

1. TRANSLATE literally Deut. xviii.

Ver. 1. Translate, in conjunction with this, Gen. xxix. 34., and show the exact meaning of the word Levi.

Ver. 2. Give the roots of the words הַתִּירוֹשׁ, הַתִּצְתָּר, and show how the meaning in the verse is thence derived.

Ver. 10. and 11. Give an accurate explanation of the words denoting the several characters, any imitation of which is here forbidden. Mention also the roots, with their original meanings, of **מְעֻזָּן** and **חֶבֶר**. What Greek word answers nearly to the phrase **דְּרֹשׁ אֱלֹהִים**? Explain also the phrase **בְּעֵלְתָּ אוֹיֵב**, (1 Sam. xxviii. 7.) and that clause of Isa. xxix., where the word **אֹיֵב** also occurs.

Ver. 18. Mention some of the more remarkable particulars wherein this prophecy was fulfilled, so as to justify the phrase **כְּמוֹד**.

2. Translate Jeremiah, x. 1—10.

Ver. 2. Give the tense, &c. of **יִחַדְתָּ**, and explain its formation.

Ver. 4. Give the exact meanings of the roots of **מִסְמְרוֹת**, and **מִקְבוֹת**.

Ver. 6. What force do you assign to the preposition **מִן** in the first word?

Ver. 7. Some commentators take the word **יִאָּחַז** as a substantive; what objection is there to this? If the word be a verb, what nominative case must be supplied?

Ver. 9. What country, or place, is generally supposed to be understood by Tarshish, in Scripture?

IV.

1. TRANSLATE Isaiah, xvii. and xviii.—give the Arabic and Syriac roots; and explain fully the prophecy in the latter chapter.

2. Translate literally from ver. 22, to 41, inclusive, of the 38th chapter of the Book of Job, accompanied with such notes and illustrations as may be necessary—give the Arabic and Syriac roots, and analyse grammatically the last three verses.

3. Translate this passage from Maimonides:

הַטּוֹבָה הַצְפוּנָה לַצְדִּיקִים הִיא חַיִּי הָעוֹלָם חָבָא וְחַיָּא חַיִּים
שְׁאֵין מוֹת עִמָּהֵן וְהַטּוֹבָה שְׁאֵין עִמָּה רַעָה הוּא שְׁכִתוֹב בְּתוֹרָה
לְמַעַן יִיטֵב לָךְ וְהָאֲרַכְתָּ יָמִים: מִפִּי חֲשֵׁמוּעָה לְמַדּוֹ לְמַעַן יִיטֵב

לך לעולם שכולו טוב וחארכת ימים לעולם שכולו ארוך וזה
 הוא העולם הבא : העולם הבא אין בו גוף וגויה אלא נפשות
 הצדיקים בלבד בלא גוף כמלאכי השרת חואיל ואין בו גויות
 אין בו לא אכילה ולא שתייה ולא דבר מכל הדברים שגופות
 בני אדם צריכין לחן בעולם הזה ולא יארע דבר בו מן הדברים
 שמאורעין לגופות בעולם הזה ישיבה ועמידה ושינה ומיתח
 ועצב ושחוק וכיוצא בהן כך : אמרו חכמים הראשונים העולם
 הבא אין בו לא אכילה ולא שתייה ולא תשמיש אלא צדיקים
 יושבין ועטרותיהם בראשיהן ונהנין מזיו חשכונת : הטובה
 הנדולה שתהיה בה הנפש בעולם הבא אין שום דרך בעולם
 הזה להשיגה ולידע אותה שאין אנו יודעין בעולם הזה אלא
 טובת הגוף ולה אנו מתאווים אבל אותה הטובה גדולה עד
 מאד ואין לה ערך בטובות של עולם הזה אלא דרך משל :
 אבל בדרך האמת שנערוך טובות הנפש בעולם הבא בטובות
 הגוף בעולם הזה במאכל ובמשחת אינו כן אלא אותה הטובה
 גדולה עד אין חקר ואין לה ערך ודמיון הוא שאמר דוד מה
 רב טובך אשר צפנת ליראיך וגומר וכמה היה דוד מתאוה
 לחיי העולם הבא שנאמר לולי האמנתי לראות בטוב יחיה
 בארץ חיים :

4. Translate the annexed passage from the תרגום יונתן :

תְּפִילָּה לְמִימְרֵי עַמִּי וּבְנִשְׁתֵּי לְפִתְלֹנִי אֲצִיתָא אֲרִי אִירִיתָא

מִן תְּדָמִי

תְּפִלָּה וְדִינִי כְּנִחֹר לִיה עֲמִמִּין אֲנִלִּי וְשִׁתְּבֹחוֹן :

תְּרִיקָא זְכוּתִי נָפֶק פִּירְקִנִּי וּבִתְקֹחַ דְּרַע גְּבוּרָתִי עֲמִמִּיא וְתִדְּנוּ

לְמִימְרֵי

נִנְנִין וְסִבְרוֹן וְלִתְקֹחַ דְּרַע גְּבוּרָתִי וּבִתְדֹן :

זְקוּפוֹ לְשִׁמְיָא עֵינִיכוֹן וְאַסְתַּפְּלוֹ בְּאַרְעָא מְלַרַע אֲרִי שְׁמִיא

עִתְנָנָא

דְּעָדִי כֹן יַעֲדִין וְאַרְעָא פִּכְסִיתָא דְּבִלְיָא כֹן תִּבְלִי וְיִתְבַּחֲא אִי
 אֲנִין חֲכֹן וּמִתְנֹן וּפְרִיקְנִי לְעֵלָם יְחִי וְזִכְרִי לָא תִתְעַצֵּב :
 קִבְּלִי לְמִימְרֵי יָדַעִי קִשְׁטָא עֲמָא דְּאִוִּלְפֹן אִירִיתִי בְּלִפְחוֹן
 לָא תִדְחִלִין
 מַחֲסִידִי בְּכִי אֲנִשָּׂא וּמִאֲתִרְבִּיתְהוּן לָא תִתְפַּרְוּן :
 אֲרִי כְּלָבִשָׂא דְּאִכִּיל לִית עֲשָׂא וּכְעִמָּא דְּאִחִיד בֵּית רִיקָא
 וְזִכְרִי לְעֵלָם תִּחִי וּפְרִיקְנִי לְדֵר דְּרִין :

5. Translate the following :

עבדו להק"ה ונתנו כבוד ויקר למלכותו מפני שהוא לבדו קדם את הכל
 ומלא את העליוני' ותחתונים וטובו הרב ברא את העולם במאמר ולא
 בעמל והוא איז וגבור חכם וטוב ורחום וסוגל את הכל ומכלל את
 כל בריותיו וידע רזי עולם ומטיב לרעים ולטובים ומאריך לרעים
 לבעבור שטובו ויסיו :

6. Translate into Hebrew the following passage from the Epistle
 to the Hebrews :

Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ
 φαινομένων τὰ βλεπόμενα γεγονέναι. Πίστει πλείονα θυσίαν Ἀβελ
 παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυ-
 ρόφῃντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι λα-
 λεῖται. Πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὐρί-
 σκετο, ὅσπερ μετέθηκεν αὐτὸν ὁ Θεός· πρὶν γὰρ τῆς μεταθέσεως αὐτοῦ
 μαρμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ. Χωρὶς δὲ πίστεως ἀδύνατον εὐ-
 αρεστησαί· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς
 ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. Πίστει χρηματισθεὶς Νῶε περὶ
 τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν
 τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιο-
 σύνης ἐγένετο κληρονόμος. Πίστει καλούμενος Ἀβραάμ ὑπήκουσεν
 ἐξελθεῖν εἰς τὸν τόπον ὃν ἡμέλλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε,
 μὴ ἐπιστάμενος ποῦ ἔρχεται. Πίστει παρῆκυσεν εἰς τὴν γῆν τῆς
 ἐπαγγελίας, ὡς ἀπολλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ
 Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.

1830.

I.

1. TRANSLATE literally the following passages :

שָׁמַר בְּחֹר בִּלְדוּתָּהּ וַיִּשְׁבֶּה לִבָּהּ בִּימֵי בַחֲוִרֹתֶיהָ וַחֲלָהּ
 בַּיָּדָהּ לִבָּהּ וּבִמְרָאֵי עֵינֶיהָ וַדַּע כִּי עַל־כָּל־אֱלֹהִים יִבְיָאֵהָ הָאֱלֹהִים
 בְּמִשְׁפָּט : וַחֲסָר כַּעַס מִלִּבָּהּ וַחֲעֵבֵר רַעַח מִבִּשְׂרָף כִּי־חִלְדוֹת
 וַחֲשֹׁחֲרוֹת חָבַל : וּזְכַר אֶת־בּוֹרְאֶיהָ בִּימֵי בַחֲוִרֹתֶיהָ עַד אֲשֶׁר
 לֹא־יָבֹאוּ יָמֵי הָרַעַח וַהֲגִיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אִי־לִי בָהֶם
 חֲפֵץ : עַד אֲשֶׁר לֹא־תַחֲשֶׁהָ הַשֶּׁמֶשׁ וַחֲאֹר וַחֲיִרָח וַחֲכֹכִים
 וַשָּׁבוּ הָעֵבִים אַחֵר הַגֶּשֶׁם : בְּיוֹם שִׁזְעוּ שְׁמֵרֵי הַבַּיִת וַחֲתָעוּתוֹ
 אֲנָשֵׁי הַחֵיל וּבִטְלוּ חֲטָחֹנוֹת כִּי מַעֲטוֹ וַחֲשָׁנוּ הָרָאוֹת בָּאֲרָבוֹת :
 וַסִּגְרוּ דִלְתֵּים בַּשּׁוֹק בַּשֶּׁפֶל קוֹל חֲמָחָנָה וַיִּקּוּם לְקוֹל הַצִּפּוֹר וַיִּשְׁחוּ
 כְּלִיבְנוֹת הַשִּׁיר : גַּם מִגִּבָּה יִירָאוּ וַחֲתָחֲתִים בְּדֶרֶךְ וַיִּנְאֹץ הַשֶּׁקֶד
 וַיִּסְתַּבֵּל הַחֲגֹב וַתִּפֹּר הָאֲבִיוֹנָה כִּי־חֲלָהּ הָאָדָם אֶל־בֵּית עַלְמוֹ
 וַסִּבְּבוּ בַּשּׁוֹק חֲסוּפִים : עַד אֲשֶׁר לֹא־יִרְחַק חָבַל חֲכֶסֶף וַתִּרְץ
 גִּלָּת חֲזָחַב וַתִּשְׁבֵּר כַּד עַל־חֲמָכּוֹעַ וַנִּרְץ הַגִּלְגַּל אֶל־חֲבֹר : וַיִּשָּׁב
 חֲעַפֵּר עַל־הָאָרֶץ כִּשְׁהִיָּה וַחֲרוֹחַ תִּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נָתַן :

Show the manner in which the sense of the passage is altered by the readings יִנְאֹץ and יִנְאֵץ.

2.

אֲכַלְנוּ חֲמָמָנוּ נִכְוֹדְרָאֶצֶר מֶלֶךְ בָּבֶל הַצִּיּוֹנוֹ כְּלִי רִיק בַּלְעָנוּ
 כְּתִנִּין מֵלֹא כִרְשׁוֹ מַעֲדָנֵי הַדִּיחָנוּ חֲמָסִי וְשָׁאֲרֵי עַל־בָּבֶל תֹּאמַר
 יִשְׁבַּת צִיּוֹן וְדָמִי אֶל־יֹשְׁבֵי כַשְׁדִּים תֹּאמַר יְרוּשָׁלַם : לֶכֶן כֹּחַ אָמַר
 יִחוּחַ חֲנָנִירֵב אֶת־יִבְדַּךְ וַנִּקְמָתִי אֶת־נִקְמַתְךָ וַחֲחֲרַבְתִּי אֶת־יִמָּחַ
 וַחֲבֹבִשְׁתִּי אֶת־מְקוֹרָהּ : וַחֲיָתָה בָּבֶל לִגְלִים מַעֲוָתָנִים שִׁמָּח
 וַשֶּׁרָקָה מֵאִין יוֹשֵׁב : יָחַדוּ כַכְּפִרִים יִשְׁאָנוּ נַעַר כְּגוּרֵי אֲרִיּוֹת :
 בַּחֲמָם אֲשִׁירָה אֶת־מִשְׁתִּיחָם וַחֲשֹׁכֲרֵתִים לִמְעַן יַעֲלוּ וַיִּשְׁנוּ
 שְׁנַת־עוֹלָם וְלֹא יִקְצוּ נָאֻם יִחוּחַ : אֲוִירִידִם כְּכָרִים לִטְבוּחַ כְּאִילִים

עֲצֵתוֹדִים : אִיךְ נִלְכְּדָה שֶׁשָׁךְ וְתַתְּפֵשׂ תַּחֲלַת כְּלִיחָאָרֶץ אִיךְ
חִיתָה לְשִׁמְהָ בָּבֶל כְּגוּיִם : עֲלָה עַל־בָּבֶל הַיּוֹם בַּחֲמוֹן גִּלְיָו
נִכְסַתָּח : חַיֹּו עֲרִית לְשִׁמְהָ אֶרֶץ צִיחַ וְעִרְבָה אֶרֶץ לְאִישִׁיב בַּחן
כְּלִיאִישׁ וְלֹא־יַעֲבֹר בַּחן בְּרֹאדֶם : וּפְקַדְתִּי עַל־בָּל בָּבֶל וְחִצְאָתִי
אֶת־בָּלְעוּ מִפִּיּוּ וְלֹא־יִנְחָרוּ אֵלָיו עוֹד גּוֹיִם גְּסִיחוּמַת בָּבֶל נִפְלָה :
צֹאוּ מִתּוֹכָה עַמִּי וּמִלְטוּ אִישׁ אֶת־נַפְשׁוֹ מִחֶרֶן אֶת־יָהוּחַ :

3.

שִׁיר חֲמַעֲלוֹת לְשִׁלְמָה אֶת־יָהוּחַ לְאִיבִנָּה בֵּית שׁוּא עֲמֵלוּ
בּוֹנוֹי בּוֹ אֶת־יָהוּחַ לְאִיש־מֶרְעִיר שׁוּא שֶׁקֶר שׁוֹמֵר : שׁוּא לָכֵם
מִשְׁכִּימִי קוֹם מֵאַחֲר־שֶׁבֶת אֲכָלִי לֶחֶם חֲעֻצִּים כֵּן יִתֵּן לִידִידוֹ
שֶׁנָּא : חֲנָה נִחַלַת יָהוּחַ בָּנִים שֶׁכֶר מִן אֲבָמֶן : כַּחֲצִים בִּידִינְבוֹר
כֵּן בְּנֵי חֲנַעֲוִרִים : אֲשֶׁרִי חֲנַעֲוִרִים מִלֵּא אֶת־אֲשַׁפְתּוֹ מִחֵם
לְאִיבִשׁוֹ כִּי־דִבְרוּ אֶת־אֻיְבָיִם בְּשַׁעַר :

4. Translate the following passages from the Talmud :

לְבָנֵי יִהוּרָה דְּדִיקִי לִישְׁנָא מֵאַבְרִין תֵּנֵן אוּ מֵעֲבִרִין תֵּנֵן
אֲכֹזֵז תֵּנֵן אוּ עֲכֹזֵז תֵּנֵן יִדְעִי שְׁאִילִיכָהוּ.
בֵּר גִּלְיָל דָּאֵמֵר, לְהוּ אִ"א לְמָאן אֵמֵר לְמָאן אֵמֵרוּ לִי גִלְיָלָא
'שׁוּמָה חֲמֵר לְמִירְכָב אוּ חֲמֵר לְמִישְׁתִּי עֲמֵר לְמִילְבָּשׁ אוּ אֵימֵר
לְאִיתְכִסָּא

אֵמֵר רַב בְּנֵי יִתְרוֹד 'שְׁתַּקְפִּידוּ עַל לְשׁוֹנֵם נִתְקִימ' תּוֹרַתָם
בִּידֵם כְּנִי גִלְיָל שְׁלֵא חֲקִפִידוּ עַל לְשׁוֹנֵם לֹא נִתְקִימָה תּוֹרַתָם
בִּידֵם

5. Translate into pointed Hebrew, with the principal accents, the following passage :

ΚΑΙ μετὰ τοῦτο ἀνέστη Νάθαν προφητεύειν ἐν ἡμέραις Δαυὶδ.
Ὡς περ στέαρ ἀφωρισμένον ἀπὸ σωτηρίου, οὕτως Δαυὶδ ἀπὸ τῶν νιῶν
'Ισραὴλ. Ἐν λέουσιν ἔπαισεν ὡς ἐν ἐρίφοις, καὶ ἐν ἄρκοις ὡς ἐν ἄρνασι
προβάτων. Ἐν νεότητι αὐτοῦ οὐχὶ ἀπέκτεινε γέγαντα, καὶ ἐξῆγεν ὄνει-
δισμὸν ἐκ λυοῦ, ἐν τῇ ἐπαρῇ χεῖρα ἐν λίθῳ σφενδόνης, καὶ καταβαλεῖν
γαυρίαν τοῦ Γολιάθ ; Ἐπεκαλέσατο γὰρ κύριον τὸν ὑψίστον, καὶ
ἔδωκεν ἐν τῇ δεξιᾷ αὐτοῦ κράτος ἐξῆραι ἄνθρωπον δυνατὸν ἐν πολέμῳ,

ἀνυψῶσαι κέρας λαοῦ αὐτοῦ. Οὕτως ἐν μυριάσιν ἐδόξασεν αὐτόν, καὶ ἤνεσεν αὐτόν ἐν εὐλογίαις κυρίου, ἐν τῷ φέρεσθαι αὐτῷ διάδημα δόξης. Ἐξέτριψε γὰρ ἐχθροὺς κυκλόθεν, καὶ ἐξουδένωσε Φυλιστιεὶμ τοὺς ὑπεναντίους· ἕως σήμερον συνέτριψε αὐτῶν κέρας. Ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἑξομολόγησιν· ἀγίῳ, ὑψίστῳ, ῥήματι δόξης ἐν πάσῃ καρδίᾳ αὐτοῦ ἕμνησε, καὶ ἠγάπησε τὸν ποιήσαντα αὐτόν. Καὶ ἔστησε ψαλτῶδους κατέναντι τοῦ θυσιαστηρίου, καὶ ἐξ ἤχου αὐτῶν γλυκαίνει μέλη. Ἐδωκεν ἐν ἑορταῖς εὐπρέπειαν, καὶ ἐκόσμησε καιροὺς μέχρι συντελείας· ἐν τῷ αἰνεῖν αὐτοὺς τὸ ἅγιον ὄνομα αὐτοῦ, καὶ ἀπὸ πρωὶ ἤχεῖν τὸ ἁγίασμα. Κύριος ἀφεῖλε τὰς ἁμαρτίας αὐτοῦ, καὶ ἀνύψωσεν εἰς αἰῶνα τὸ κέρας αὐτοῦ, καὶ ἔδωκεν αὐτῷ διαθήκην βασιλέων καὶ θρόνον δόξης ἐν τῷ Ἰσραὴλ. Μετὰ τούτου ἀνέστη υἱὸς ἐπιστήμων, καὶ δι' αὐτόν κατέλυσεν ἐν πλατυσμῷ.

1. TRANSLATE 1 Reg. xvii. 1—7.

(1) What is the composition of הַיְיִלִּים ? Produce instances of other names similarly compounded.

(2) What, according to Kennicott, is the meaning of הַיְיִלִּים ? By what authority does he support his interpretation? State the reasons against his mode of explanation.

2. Give an account of the history and formation of the Masoretic text. At what period was it composed? What authority is due to it as containing a faithful representation of the genuine text of Scripture?

3. Write down in Hebrew the cardinal numbers, from one to ten, giving both masculine and feminine terminations. What do the numbers 2, 6, and 9, in both genders, become when in regimen?

4. Translate $\text{וְהָיָה כִּי יִשְׁפָּט יְהוָה בְּיָמָיו}$ Jud. vi. 36. What is the meaning of the word יִשְׁפָּט ? Explain its construction in this sentence.

5. Distinguish between the offices of שֹׁפֵט and מִשְׁפָּט , and give the etymologies of each. What is the root and literal meaning of שֹׁפֵט ; what was the nature of his authority; what heathen nations were governed by a magistrate of a similar name?

6. Translate Psalm, cxviii. 16—28, inclusive. Explain particularly verses 19, 22, 26, 27.

7. Translate into Hebrew :

"Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall and turned back, and entered by the gate of the valley, and so returned."

From what author is this taken? Give some account of his life, and a character of his writings. Where, and under what circumstances, was the above passage written?

8. Translate into Hebrew, and give a poetical arrangement to the following :

ΕΠΕΞΕΝ ἔπασε

Βαβυλὼν ἡ μεγάλη·

καὶ ἐγένετο κατοικητήριον δαιμόνων,

κοὶ φυλακὴ παντός πνεύματος ἀκαθάρτου,

καὶ φυλακὴ παντός ὀνείου ἀκαθάρτου καὶ μεμνημένων.

* * * * *

ὅτι ἐν τῇ κορδίᾳ οὐτῆς λέγει,

κάθημαι βασίλισσα,

καὶ χήρα οὐκ εἰμι,

διὰ τοῦτο, ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς,

θάνατος καὶ πένθος καὶ λιμός·

καὶ ἐν πυρὶ κατακαυθήσεται·

ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν.

III.

1. TRANSLATE into Hebrew, with the vowel points and accents, the last seven verses of the first chapter of the Epistle to the Hebrews.

2. Translate into English, and illustrate with such notes as you shall deem necessary, the eighth chapter of the Book of Proverbs; arranging the text in parallels, according to the doctrine of the accents.

2. Translate 1 Chronicles xvii. 1—15.

To what Hebrew phrase does ἡ σκηνη τοῦ μαρτυρίου, Acts vii. 44. correspond?

3. Translate Proverbs, viii. 22, to the end of the chapter.

4. Translate Isaiah, xxix. 13, to the end of the chapter, illustrating verse 21, by reference to other parts of Scripture, or to other writers.

5. Translate the Song of Zacharias, Luke, i. 68—80, into Hebrew.

V.

1. TRANSLATE literally the tenth chapter of Hosea.

2. Translate literally the nineteenth chapter of Job, from the 8th verse to the end of the chapter.

3. Translate literally the twenty-fifth chapter of Proverbs, from the 8th to the 19th verse, inclusive.

4. Translate literally the following passages :

גלעד בעבר חירדן שכן	אז ירד שריד לאדירים עם
ודן למח יגור אניות	יחוח ירדלי בגבורים
אשר ישב לחוף ימים	מני אפרים שרשם בעמלק
ועל־מפרציו ישכון	אחריה בנימין בעממיה
זבלון עם חרף נפשו למות	מני מכיר ירדו מחקקים
ונפתלי על מרומי שדה	ומזבולן משכים בשבט ספר
באו מלכים נלחמו	ושרי ביששכר עם־דברח
אז נלחמו מלכי כנען	ויששכר כן ברק
בתענף על־מי מגדו	בעמק שלח ברגליו
בצע כסף לא לקחו	בפלגות ראובן
מך־שמים נלחמו	גדלים חק־לילב
חכוכבים ממסלותם נלחמו	למח ישבת בין המשפטים
עם סיסרא	לשמע שרקות עדרים
נחל קישון גרפם	לפלגות ראובן גדולים
נחל קדומים נחל קישון	חק־לילב

ומחנה וחלפה רקתו	תדרכי נפשי עז
בין רגליה כרע נפל שכב	אז חלמו עקבייסוס
בין רגליה כרע נפל	מדהרות דהרות אביריו
באשר כרע שם נפל שדוד	אורו מרוז אמר מלאך יהוח
בעד החלון נשקפה ותיבב	ארו ארור ישביח
אם סיסרא בעד האשנב	כי לא־באו לעזרת יהוח
מדוע בשש רכבו לבוא	לעזרת יהוח בגבורים
מדוע אחרו פימי מרעבותיו	תברך מנשים ועל
חכמות שרותיה תעננה	אשת חבר הקיני
אף־היא תשיב אמרית	מנשים באהל תברך
הלא ימצאו יחלקו שלל	מים שאל חלב נתנה
רחם רחמתיים לראש גבר	בספל אדירים הקריבה
שלל צבעים לסיסרא	חמאה
שלל צבעים רקמה	ידה ליתד תשלחנה
צבע רקמתיים לבוארי שלל	וימינה להלמות עמלים
	וחלמה סיסרא מחקה ראשו

וילך חמלך ואנשיו ירושלם אליהיבסי יושב הארץ ויאמר לדוד לאמר לא־תבוא חנה כי אס־חסירך חעורים וחפסחים לאמר לא־יבוא דוד חנה: וילכד דוד את מצדת גיון היא עיר דוד: ויאמר דוד ביום החוא כל־מכה יבסי ויגע בענור ואת־חפסחים ואת־חעורים שנאו נפש דוד עליכן יאמרו עור ופסח לא יבוא אליהבית: וישב דוד במצדת ויקרא־לח עיר דוד ויבן דוד סביב מִן־חמלוא וביתח:

TRINITY

FELLOWSHIP EXAMINATIONS.

1825.

I.

TRANSLATE INTO ENGLISH PROSE :

“ Sic natura jubet : velocius et citius nos
Corrumpunt vitiorum exempla domestica, magnis
Cum subeunt animos auctoribus. Unus, et alter
Forsitan hæc spernant juvenes, quibus arte benignâ,
Et meliore luto finxit præcordia Titan.
Sed reliquos fugienda patrum vestigia ducunt ;
Et monstrata diu veteris trahit orbita culpæ.
Abstineas igitur damnandis ; hujus enim vel
Una potens ratio est, ne crimina nostra sequantur
Ex nobis geniti : quoniam dociles imitandis
Turpibus ac pravis omnes sumus ; et Catilinam
Quocunque in populo videas, quocunque sub axe :
Sed nec Brutus erit, Brutus nec avunculus usquam.
Nil dictu fœdum, visûque hæc limina tangat,
Intrâ quæ puer est. procul hinc, procul indè puellæ
Lenonum, et cantus pernoctantis parasi.
Maxima debetur puero reverentia. si quid
Turpe paras, nec tu pueri contempseris annos :
Sed peccaturo obsistat tibi filius infans.”

INTO GREEK IAMBIC VERSE :

"The quality of mercy is not strain'd ;
 It droppeth, as the gentle rain from heaven
 Upon the place beneath : it is twice bless'd ;
 It blesseth him that gives, and him that takes :
 'Tis mightiest in the mightiest ; it becomes
 The throned monarch better than his crown :
 His sceptre shows the force of temporal power,
 The attribute to awe and majesty,
 Wherein doth sit the dread and fear of kings ;
 But mercy is above this sceptred sway,
 It is enthroned in the hearts of kings,
 It is an attribute to God himself ;
 And earthly power doth then show likest God's,
 When mercy seasons justice."

II.

INTO ENGLISH PROSE :

Ὡς δὲ τὸ τῆς πύλεως ἀξίωμα λαβὼν ἀφίκετο εἰς τοὺς Ἀμφικτύοντας,
 πάντα τὰλλ' ἀφείς καὶ παριδὼν ἐπέβαινε ἐφ' οἷς ἐμισθώθη, καὶ λόγους
 εὐπροσώπους καὶ μύθους, ὅθεν ἡ Κυρραία χώρα καθιερώθη, συνθεὶς καὶ
 διεξελεθὼν ἀνθρώπους ἀπείρους λόγων καὶ τὸ μέλλον οὐ προορωμένους,
 τοὺς ἱερομνήμονας, πείθει ψηφίσασθαι περιελθεῖν τὴν χώραν ἣν οἱ μὲν
 Ἀμφισσεῖς σφῶν αὐτῶν οὖσαν γεωργεῖν ἔφασαν, οὗτος δὲ τῆς ἱερᾶς
 χώρας ἡγιάτω εἶναι, οὐδεμίαν δίκην τῶν Λοκρῶν ἐπαγόντων ἡμῖν, οὐδ'
 ἂ νῦν οὗτος προφασίζεται, λέγων οὐκ ἀληθῆ. γινώσθε δ' ἐκείθεν.
 οὐκ ἐνῆν ἄνευ τοῦ προσκαλέσασθαι δῆπου τοῖς Λοκροῖς δίκην κατὰ τῆς
 πόλεως τελέσασθαι. τίς οὖν ἐκλήτευσεν ἡμᾶς; ἐπὶ ποίᾳ ἀρχῇ; εἰπέ
 τὸν εἰδῶτα, δεῖξον. . . . ὥς δ' ἄπαξ ἐκ τούτων ἐγκλήματα καὶ πόλεμος
 πρὸς τοὺς Ἀμφισσεῖς ἐταράχθη, τὸ μὲν πρῶτον ὁ Κόττυφος αὐτῶν
 τῶν Ἀμφικτύωνων ἤγαγε στρατιάν, ὥς δ' οἱ μὲν οὐκ ἤλθον, οἱ δ' ἐλ-
 θόντες οὐδὲν ἐποιοῦν, εἰς τὴν ἐπιούσαν πυλαίαν ἐπὶ τὸν Φίλιππον εὐθύς
 ἡγεμόνα ἦγον οἱ κατεσκευασμένοι καὶ πάλοι πονηροὶ τῶν Θετταλῶν καὶ
 τῶν ἐν ταῖς ἄλλαις πόλεσι. καὶ μετὰ ταῦτ' εὐθὺς δύναμιν συλλέξας καὶ

παρελθὼν ὡς ἐπὶ τὴν Κιβύραϊαν, ἐρρώσθαι φράσας πολλὰ Κιβύραϊοις καὶ Λοκροῖς, τὴν Ἑλάτειαν καταλαμβάνει. εἰ μὲν οὖν μὴ μετέγνωσαν εὐθύς, ὡς τοῦτ' εἶδον, οἱ Θηβαῖοι καὶ μεθ' ἡμῶν ἐγένοντο, ὥσπερ χειμάρρους ἂν ἅπαν τοῦτο τὸ πρᾶγμα εἰς τὴν πόλιν εἰσέπεσε.

Τὸ δὲ ὀλίγοι τῶν ἐς Αἴγυπτον ναυτιλλομένων ἐννεώκασι, τοῦτο ἔρχομαι φράσω. ἐς Αἴγυπτον ἐκ τῆς Ἑλλάδος πάσης, καὶ πρὸς, ἐκ Φοινίκης, κέραμος ἐσάγεται πλήρης οἴνου δις τοῦ ἔτους ἐκάστου. καὶ ἐν κέραμιον οἴνηρὸν ἀριθμῶ κείμενον οὐκ ἔστι, ὡς λόγῳ εἰπεῖν, ἰδέσθαι. κοῦ δῆτα, εἴποι τις ἂν, ταῦτα ἀναισιμῶνται; ἐγὼ καὶ τοῦτο φράσω. δεῖ τὸν μὲν δῆμαρχον ἕκαστον ἐκ τῆς ἐωυτοῦ πόλιος συλλέξαντα πάντα τὸν κέραμον, ἄγειν ἐς Μέμφιν· τοὺς δὲ ἐκ Μέμφιος ἐς ταῦτα δὴ τὰ ἄνδρα τῆς Συρίας κομίζειν, πλῆσαντας ὕδατος. οὕτω ὁ ἐπιφοιτέων κέραμος, καὶ ἐξαίρετός ἐστιν ἐν Αἰγύπτῳ, ἐπὶ τὸν παλαιὸν κομίζεται ἐς Συρίην.

Ἔτι τοῖνυν, ὦ ἄνδρες, ἃ ἔστιν ἦν θεάσασθαι Σωκράτη, ὅτε ἀπὸ Δηλίου φυγῇ ἀνεχώρει τὸ στρατόπεδον. ἔτυχον γὰρ παραγεγνημένος ἔππου ἔχων, οὗτος δὲ ὄπλα. ἀνεχώρει οὖν ἐσκεδασμένων ἤδη τῶν ἀνθρώπων οὗτός τε ἅμα καὶ Λάχης· καὶ ἐγὼ περιτρυγᾶν, καὶ ἰδὼν, εὐθύς παρακελευομαί τε αὐτοῖς θάρρειν, καὶ ἔλεγον ὅτι οὐκ ἀπολείψω αὐτῶ· ἐταῦθα δὴ καὶ κάλλιον ἐθεασάμην Σωκράτη ἢ ἐν Ποτιδαίᾳ· αὐτὸς γὰρ ἦτον ἐν φόβῳ ἧ, διὰ τὸ ἐφ' ἔππου εἶναι· πρῶτον μὲν, ὅσον περιῇ Λάχης τῷ ἔμφρῳ εἶναι· ἔπειτα ἔμοιγε ἐδόκει, ὦ Ἀριστόφανες, τὸ σὸν δὴ τοῦτο, καὶ ἐκεῖ διαπορεύεσθαι ὥσπερ καὶ ἐνθάδε, βρενθόμενος, καὶ τῷ φθαλμῷ παραβάλλων, ἡρέμα περισκοπῶν καὶ τοὺς φίλους καὶ τοὺς πολεμίους, δῆλος ὢν παντὶ καὶ πάννυ πόρρωθεν ὅτι εἴ τις ἄψεται τούτου τοῦ ἀνδρός, μάλα ἐρρωμένως ἀμυνεῖται· διὸ καὶ ἀσφαλῶς ἀπῆει καὶ οὗτος καὶ ὁ ἕτερος. σχεδὸν γάρ τι τῶν οὕτω διακειμένων ἐν τῷ πολέμῳ οὐδὲ ἄπτονται, ἀλλὰ τοὺς προτροπαδὴν φεύγοντας διώκουσι. πολλὰ μὲν οὖν ἂν τις καὶ ἄλλα ἔχοι Σωκράτους ἐπαινέσαι καὶ θαυμάσια· ἀλλὰ τῶν μὲν ἄλλων ἐπιτηδευμάτων τάχ' ἂν τις καὶ περὶ ἄλλον τοιαῦτα εἴποι· τὸ δὲ μηδενὶ ἀνθρώπων ὅμοιον εἶναι, μήτε τῶν παλαιῶν μήτε τῶν νῦν ὄντων, τοῦτο ἄξιον παντὸς θαύματος. οἷος γὰρ Ἀχιλλεὺς ἐγένετο ἀπεικάσειεν ἂν τις καὶ Βρασιδαν καὶ ἄλλους· καὶ οἷος αὖ Περικλῆς, καὶ Νέστορα καὶ Ἀντήνορα· εἰσὶ δὲ καὶ ἕτεροι· καὶ τοὺς ἄλλους κατὰ ταῦτ' ἂν τις ἀπεικάζοι· οἷος δὲ οὗτος γέγονε τὴν ἀτοπίαν ἀνθρώπος, καὶ αὐτὸς καὶ οἱ λόγοι αὐτοῦ, οὐδ'

ἐγγὺς ἂν εἴησι τις ζητῶν, οὔτε τῶν νῦν, οὔτε τῶν παλαιῶν· εἰ μὴ ἄρα εἰ οἷς ἐγὼ λέγω ἀπεικάζει τις αὐτόν, ἀνθρώπων μὲν μηδενί, τοῖς δὲ Σειληνοῖς καὶ Σατύροις, αὐτόν τε καὶ τοὺς λόγους. καὶ γὰρ οὐδὲν καὶ τοῦτο ἐν τοῖς πρώτοις παρέλιπον, ὅτι καὶ οἱ λόγοι αὐτοῦ ὁμοιοῦνται εἰς Σειληνοῖς τοῖς διοιγομένοις· εἰ γὰρ ἐθέλει τις τῶν Σωκράτους ἀκούειν λόγων, φανεῖεν ἂν πάνν γελοῖοι το πρώτον· τοιαῦτα καὶ ὀνόματα καὶ ῥήματα ἔξωθεν περιαμπέχονται, Σατύρου ἂν τινα ὑβριστοῦ δορῖν. ὄνους γὰρ κανθηλοὺς λέγει, καὶ χαλιέας τινάς, καὶ σκυτοτόμους, καὶ βυρσοδέψας, καὶ δὲ διὰ τῶν αὐτῶν τὰ αὐτὰ φαίνεται λέγειν, ὥστε ἄπειρος καὶ ἀνόητος ἄνθρωπος ὡς ἂν τῶν λόγων καταγελάσσει. διοιγομένους δὲ ἰδὼν αὐτοὺς, καὶ ἐντὸς αὐτῶν γιγνόμενος, πρῶτον μὲν νοῦν ἔχοντας ἔνδον μόνους εὐρήσει τῶν λόγων, ἔπειτα θειωτάτους, καὶ πλεῖστ' ἀγάλματ' ἀρετῆς ἐν αὐτοῖς ἔχοντας καὶ ἐπὶ πλεῖστον τείνοντας, μᾶλλον δὲ ἐπὶ πᾶν ὅσον προσήκει σκοπεῖν τῷ μέλλοντι καλῶ κἀγαθῷ ἔσεσθαι.

1. ὕθην ἢ Κιρράϊα κ. τ. εἰ. Give a brief account of this circumstance, and of the chief historical events connected with this place.

2. In what capacity did Æschines go to the Amphictyonic council? Who were the *διοιγόμενοι*? When, and from what circumstances, were they instituted?

3. State briefly the leading events, with dates, of the war referred to in the first passage, mentioning the nations engaged in it on either side.

4. Where was Delium? What circumstances led to the battle fought there? Who commanded in it? and what was the result?

5. τὸ σὸν δὴ τοῦτο. Explain particularly the allusion in this passage.

6. What is the point of comparison in *διοιγόμενοις*, and how applied in this case?

7. Give an account of the different sects of the ancient philosophers, with their respective founders, and the changes or migrations which distinguished them. Explain *Cic. Tusc. Quæst.* "Plato triplicem finxit animam."

8. What light do the writings of Plato throw either upon the question of Aristophanes's malignity against Socrates, or the injustice he has done to his character?

9. What was the constitution, &c. of the *γεροντία* at Sparta?

What apparent discrepancy is there between Herodotus and Thucydides on the subject? How may it be reconciled?

10. Who were the *πείλολοι* among the Athenians? What measures were the *δράβη* and *ὀργυιά*? Translate and explain, *ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτῃ ἐγένετο*. THUC. III.

11. Translate and explain,

ἐπὶ μὲν ἔτη γυῶσ'
 εὐθύς ἡρόηφ' ὀρουν'
 εἴτ' ἀλετρίς ἦ. δεκέτις
 οὐσα τ' Ἀρχηγέτι

καταχέουσα τὸν κροκωτὸν ἄρκτος ἢ Βραυρωνίοις.

ARISTOPH.

III.

INTO LATIN HEXAMETERS AND PENTAMETERS.

THE AGED INDIAN.

WARRIORS! my noon of life is past,
 The brightness of my spirit flown;
 I crouch before the wintry blast,
 Amidst my tribe I dwell alone;
 The heroes of my youth are fled,
 They rest among the warlike dead.

Ye slumberers of the narrow cave!
 My kindred-chiefs in days of yore,
 Ye fill an unremembered grave,
 Your fame, your deeds, are known no more.
 The records of your wars are gone,
 Your names forgot, by all but one.

Soon shall that one depart from earth,
 To join the brethren of his prime;
 Then will the memory of your birth
 Sleep with the hidden things of time!
 With him, ye sons of former days!
 Fades the last glimmering of your praise.

His eyes, that hailed your spirit's flame,
 Still kindling in the combat's shock,
 Have seen, since darkness veiled your fame,
 Sons of the desert and the rock !
 Another, and another race,
 Rise to the battle and the chase.

Descendants of the mighty dead !
 Fearless of heart, and firm of hand !
 Oh ! let me join their spirits fled,
 Oh ! send me to their shadowy land.
 Age hath not tamed Ontara's heart,
 He shrinks not from the friendly dart.

Sons of the brave ! delay no more,
 The spirits of my kindred call ;
 'Tis but one pang, and all is o'er !
 Oh ! bid the aged cedar fall !
 To join the brethren of his prime,
 The mighty of departed time.

INTO LATIN PROSE :

THE GOODNESS OF THE DEITY.

The proof of the *divine goodness* rests upon two propositions ; each, as we contend, capable of being made out by observations drawn from the appearances of nature.

The first is, "that, in a vast plurality of instances in which contrivance is perceived, the design of the contrivance is *beneficial*."

The second, "that the Deity has superadded *pleasure* to animal sensations, beyond what was necessary for any other purpose, or when the purpose, so far as was necessary, might have been effected by the operation of pain."

First, "in a vast plurality of instances in which contrivance is perceived, the design of the contrivance is *beneficial*."

No production of nature displays contrivance so manifestly as the parts of animals ; and the parts of animals have all of them, I believe, a real, and, with very few exceptions, all of them a known and intelligible subserviency to the use of the animal. Now, when the multitude of animals is considered, the number of parts in each, their figure and fitness, the faculties depending upon them, the variety of species, the complexity of structure, the success, in so many cases, and felicity of the result, we can never reflect, without the profoundest adoration, upon the character of that Being from whom all these things have proceeded : we cannot help acknowledging, what an exertion of benevolence creation was ; of a benevolence how minute in its care, how vast in its comprehension !

When we appeal to the parts and faculties of animals, and to the limbs and senses of animals in particular, we state, I conceive, the proper medium of proof for the conclusion which we wish to establish. I will not say, that the insensible parts of nature are made solely for the sensitive parts : but this I say, that, when we consider the benevolence of the Deity, we can only consider it in relation to sensitive being. Without this reference, or referred to any thing else, the attribute has no object ; the term has no meaning. Dead matter is nothing. The parts, therefore, especially the limbs and senses, of animals, although they constitute, in mass and quantity, a small portion of the material creation, yet, since they alone are instruments of perception, they compose what may be called the whole of visible nature, estimated with a view to the disposition of its author. Consequently, it is in *these* that we are to seek his character. It is by *these* that we are to prove, that the world was made with a benevolent design.

IV.

INTO ENGLISH PROSE :

'ΑΛΛ', ὃ φίλη, τούτων μὲν, ὧν ἔχεις χεροῖν,
τύμβῳ προσάψης μηδέν· οὐ γάρ σοι θέμις,
οὐδ' ὄσιον, ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι
κτερίσματ', οὐδὲ λουτρὰ προσφέρειν πατρί.

ἀλλ' ἡ πνοαῖσιν, ἡ βαθυσκαφεῖ κόνει
 κρύψον νιν, ἔνθα μὴ ἕ ποτ' εἰς εὐνὴν πατρός
 τούτων πρόσσεισι μὴδέν· ἀλλ', ὅταν θάνῃ,
 κειμήλι' αὐτῇ ταῦτα σφαιζέσθων κάτω.
 ἀρχὴν δ' αὖν, εἰ μὴ τλημονεστάτῃ γυνὴ
 πασῶν ἔβλαστε, τάσδε δυσμενεῖς χροᾶς ²
 οὐκ ἂν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστρεψε.
 σκέψαι γάρ, εἰ σοι προσφιλὺς αὐτῇ δοκεῖ
 γέρα τὰδ' οὐν τάφοισι δέξασθαι νέκυς,
 ὕψ' ἥς θανὼν ἄτιμος, ὥστε δυσμενῆς,
 ἐμασχαλίσθη, καπὶ λουτροῖσιν κάρφ
 κηλῖδας ἐξέμαζεν. ἄρα μὴ δοκεῖς
 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν ;
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ
 τεμουσα κρατὸς βοοστρήχων ἄκρας φόβας,
 κάμου ταλαίηνης, σμικρὰ μὲν τὰδ', ἀλλ' ὅμως
 ἅ' ἔχω, εὖς υἱὸς, τήνδ' ἡλιπαρὴν τρίχα,
 καὶ ζῶμα τούμῳ, οὐ χλιδαῖς ἡσκημένον.
 αἰτοῦ δὲ προσπιτυοῦσα, γῆθεν εὐμενῇ
 ἡμῖν ἄρωγόν αὐτὸν εἰς ἐχθροὺς μολεῖν.

SOPH. *Elec.* 431—454.

XO. ἴετε δάκρυ καναχῆς ὀλόμενον στροφή·
 ὀλομένῳ δεσπύτῃ,
 πρὸς ἔρυμα τούδε κακῶν κεδνῶν τ',
 ἀπότηροπον ἄγος ἀπεύχετον,
 κεχυμένων χοᾶν. κλύε δέ μοι, κλύε,
 σέβας, δέσποτ', ἐξ ἀμαυρᾶς φρενός.
 ὅτοτοτοῖ, ὅτοτοτοῖ, ἰώ. ἀντιστροφή·
 ἀναλυτὴρ τίς δόμων
 δορυσθενῆς ἀνὴρ Σκύθης,
 τά τ' ἐν χεροῖν παλίντονα
 ἐν ἔργῳ βέλη πικράλλων Ἀρης,
 σχέδια τ' αὐτόκωπα νωμῶν βέλη ;

OP. ὦ πάτερ αἰνόπατερ, τί σοι στροφή ᾧ.
 φάμενος, ἡ τί βέξας,

τύχοιμ' ἄν ἕκαθεν οὐρίσας,
 ἔνθα σ' ἔχουσιν εὐναί,
 σκότῳ φάος ἰσύμοιρον³;
 χερίτεες δ' ὁμόως
 κέκληντ' ἄν, γόος ἐνὶ λειῆς
 πρόσθοιόμοις Ἀτρεΐδαις.

ÆSCH. *Choeph.* 146—157. 309—316.

1. Explain the difference between *μή* and *οὐκ*, and say whether *οὐκ—οὐδὲν* could have been admitted here without violating the laws of construction.

2. Is there any violation of metre in this line? Compare it with other passages, in which the same or a similar irregularity is supposed to exist.

3. Illustrate the expression in this line, and explain the metre of it.

INTO ENGLISH VERSE:

ΧΟ. Ἐρεχθεῖδαι τὸ παλαιὸν ὄλβιοι, στροφή ᾠ.
 καὶ θεῶν παῖδες μακάρων,
 ἱεράς χώρας ἀπορρήτου τ'
 ἀποφερβόμενοι
 κλεινοτάταν σοφίαν,
 αἰεὶ διὰ λαμπροτάτου
 βαίνοντες ἀβρῶς αἰθέρος,
 ἔνθα ποθ' ἀγνάς
 ἐννέα Πιερίδας
 Μούσας λέγουσι
 ξανθὰν Ἀρμονίαν φυτεῦσαι.

τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοαῖς ἀντιστροφή ᾠ.
 τὰν Κύπριν κλήζουσιν ἀφυσ-
 σαμέναν, χώρας καταπνεῦσαι
 μετρίας ἀνέμων
 ἡδυνόους αὔρας
 αἰεὶ δ' ἐπιβαλλομένην

χαίταισιν εὐώδη ῥοδέ-
ων πλόκον ἀνθέων
τᾷ σοφίᾳ παρέδρους
πέμπειν ἔρωτας,
παντοίας ἀρετᾶς ξυνέρχους.

EURIP. *Med.* 820—841.

V.

LOGIC, METAPHYSICS, AND MORAL PHILOSOPHY.

1. DEFINE moral philosophy, and explain the difference between moral *philosophy* and moral *theology*.

2. What considerations can you offer, tending to show that the ancient philosophers, whether of Greece or Rome, though many of them taught, had yet no *practical belief*,

(1) In a future state of *retribution* in general.

(2) In a future state of *punishment* in particular.

(3) In a future *eternal* state of retribution.

And place distinctly under each head, the considerations applying specially to each.

3. Explain the nature of *habitual* virtue.

4. Explain the benefits of the institution of *property*.

5. State your opinion, and the reasons, whether a man *can*, or *cannot* be culpable, when acting *sincerely*, and *according to the best of his judgment*.

6. Give an account of some of the *principal pretences* of the *atheistic philosophy* against the argument for the being of God, *a posteriori*.

7. Show the moral uses of the duration of human life being *uncertain*.

8. Distinguish between

(1) *Sensation* and *perception* :

(2) *Consciousness* and *reflection* :

(3) *Memory* and *recollection*.

9. What *terms* do, and what do not admit of strict *logical definition*?

10. Show (1) that man is strictly under God's *government* in this life: and (2) that this is a *moral* government.

11. State the circumstances in the dispensation of punishments in this life, which are analogous to the doctrines of Religion concerning punishments in a future existence.

12. Show (1) that the present life is fitted to be a state of discipline in the virtue of *resignation*.

And (2) show further, the probability, from analogy, that there may be need for this temper of mind even in a future state where there is no affliction.

13. Show that the opinion of *necessity*, considered as a *practical opinion*, is false.

14. Where lies the *stress* of the difficulty in the *existence of evil* in this world? Into what different kinds may *evils* be divided?

VI.

INTO GREEK PROSE:

"IN the name of your country's gods, O my children, respect one another; if you have any wish to gratify me. For by no means think you know for certain, that, after I have closed this portion of human life, I shall no longer exist. Neither indeed do you now see my soul; but yet from its continued operations you distinctly perceive it as existing. And have you not yet observed what terrors are excited in murderers by the souls of those who have suffered violence from them? What avengers of blood do they convey to the guilty? Do you think that honours would be continued to the deceased, if their souls were masters of no power? No! my children, I could never persuade myself, that the soul lives no longer, than while it dwells in its mortal body, and that it dies, when separated from it; for I see that even our mortal bodies, whilst the soul inhabits them, are made alive. Neither can I even be persuaded of this, that the soul loses its intelligence, when separated from this unintelligent body. But it is probable that, when the mind is sepa-

rated simple and entire, it then is most intelligent. It is evident that, on man's dissolution, every part of him returns to what is homogeneous with itself, except the soul. She alone is invisible both in her approach, and in her departure. Observe also that nothing resembles man's death, so much as sleep: then it is that the human soul, some how or other, is discovered to be most divine; and then it has a prospect of things future; for at that time it is probable that the soul is most free.

If, therefore, things are, as I think, and the soul leaves the body; do you, having respect to my soul, comply with my request."

VII.

INTO ENGLISH PROSE :

NIHIL æquè quam sitis fatigabat, cum ingens multitudo bellatorum, imbellium, uno reliquo fonte uterentur: simul equi, armenta, ut mos barbaris, juxta clausa, egestate pabuli exanimati; adjacere corpora hominum, quos vulnera, quos sitis peremerat; pollui cuncta sanie, odore, contactu: rebusque turbatis malum extremum discordia accessit, his deditionem, aliis mortem et mutuos inter se ictus parantibus. et erant qui non inultum exitium sed eruptionem suaderent, neque ignobiles, quamvis diversi sententiis: verum e ducibus Dinis, proventus senecta et longo usu vim atque clementiam Romanam edoctus, ponenda arma, unum adfectis id remedium, disserebat; primusque se cum conjuge et liberis victori permisit: secuti ætate aut sexu imbecilli, et quibus major vitæ quam gloriæ cupido. At juvenus Tarsam inter et Turesim distrahebatur, utrique destinatum cum libertate occidere: sed Tarsa properum finem, abrumpendas pariter spes ac metus clamitans, dedit exemplum demisso in pectus ferro, nec defuere qui eodem modo oppeterent. Turesis sua cum manu noctem opperitur, haud nescio duce nostro: igitur firmatæ stationes densioribus globis, et ingruebat nox nimbo atrox, hostisque clamore turbido, modo per vastum silentium, incertos obsessores effecerat, cum Sabinus circumire, hortari, ne ad ambigua sonitus aut simulationem quietis casum insidiantibus aperirent, sed sua quisque munia servarent immoti telisque non in falsum jactis. Interea barbari catervis decurrentes nunc in vallum manualia saxa, præustas

sudes, decisa robora jacere, nunc virgultis et cratibus et corporibus exanimis complere fossas; quidam pontes et scalas ante fabricati inferre propugnaculis, eaque prensare, detrahare, et adversus resistentis cominus niti; miles contra deturbare telis, pellere umbonibus, muralia pila, congestas lapidum moles provolvere: his partæ victoriæ spes et, si cedant, insignitius flagitium, illis extrema jam salus et adsistentes plerisque matres et conjuges earumque lamenta addunt animos: nox aliis in audaciam aliis ad formidinem opportuna, incerti ictus, vulnera improvisa, suorum atque hostium ignoratio, et montis anfractu percussæ velut a tergo voces adeo cuncta miscuerant, ut quædam munimenta Romani quasi perrupta omiserint: neque tamen pervasere hostes nisi admodum pauci: ceteros, deleto promptissimo quoque aut saucio, adpetente jam luce trusere in summa castelli, ubi tandem coacta deditio, et proxima sponte incolarum recepta: reliquis, quo minus vi aut obsidio subigerentur, præmatura montis Hæmi et sæva hiems subvenit.

FIRST MATHEMATICAL PAPER.

1. To divide a given circle into three equal parts by two concentric circles.

2. Given the base, the sum of the sides, and the vertical angle of a triangle, to construct it.

3. Solve the following equations:

$$\left. \begin{aligned} x^4 - y^4 &= 65 \\ x^2 - y^2 &= 5 \end{aligned} \right\}; \quad a^{x^2} \cdot b^x = c; \quad \text{and} \\ x^3 - 3x^2 - x + 3 = 0,$$

whose roots are in arithmetical progression.

4. Given two sides and the included angle of a plane triangle, to find the remaining side and angles.

5. In a right-angled spherical triangle, whose hypotenuse is c , and sides a and b , prove that

$$\sin^2 \frac{c}{2} = \sin^2 \frac{a}{2} \cos^2 \frac{b}{2} + \cos^2 \frac{a}{2} \sin^2 \frac{b}{2}.$$

Apply this expression to a plane triangle.

6. Find the fluxions of

$$\sqrt{\frac{1+x}{1-x}} \frac{e^x}{1+x}; \text{ and of } \log \sqrt{\frac{1+\sin x}{1-\sin x}}.$$

7. Determine the greatest paraboloid, that can be cut out of a given cone; and compare its solid content with that of the cone.

8. A is let fall from a given point at the same time that B is projected from the same point along an horizontal plane; find the path of the centre of gravity.

9. If a be the length of the arm of a balance, b the distance between the point of suspension and the centre of gravity, p the load in either scale, and w the weight of the beam; then the *stability* of the balance is as $b(2p+w)$, and its *sensibility* as $\frac{a}{b(2p+w)}$.

10. To determine the latitude and longitude of a planet by observing its distances from two known fixed stars.

11. Having given the latitude of the place and the declination of the Sun to determine the area of the figure (upon an horizontal plane) bounded by the shadow of an upright pole a feet in height, when the Sun is on the east and west points of the compass, and the curve described by the extremity of the shadow in the mean time. When does this area increase the fastest? When the slowest?

12. A spherical vessel of a given diameter is filled with water. Find the horizontal section of the fluid, on which the pressure is the greatest; and compare this pressure with the whole weight of the water.

13. The depth of water on one side of a rectangular flood-gate is 20 feet, and on the other side 8 feet. What is the depth of the centre of pressure?

14. Explain the construction, and investigate the magnifying power and field of view of the Gregorian telescope.

15. To find the form of a convex lens, that shall refract light accurately from one point to another.

16. Investigate the relation between the centripetal and centrifugal forces at any point in any orbit; the equation to the curve in which they are equal; and the law of the force by which it will be described.

17. If the force varying inversely as the square of the distance, by which a body revolves in a given circle, be diminished $\frac{1}{n}$ th part, what will be the corresponding change in the form of the orbit and in the periodic time? Will the ultimate form of the orbit be the same whether this diminution be gradual or instantaneous?

18. Given the ratio of the polar and equatorial diameters, to find where a degree on the meridian is equal to a degree on the equator.

19. At what distance from a globe of given diameter must a luminous point be placed, that $\frac{1}{n}$ th part of the globe may be illuminated?

20. Integrate the following quantities :

$$\frac{dx}{\sqrt{x^2 \pm a^2}}; \quad \frac{d\theta}{a + b \cos \theta};$$

and the equation

$$\frac{d^2 y}{dx^2} + y + A \cos x = 0.$$

21. In a deal at the game of whist, what is the probability that the four aces are in the same hand?

22. What sum ought a person of the age of 30 years to pay annually in order to insure his life for £.1000, the rate of interest being 5 per cent.?

23. Determine the figure and area of the curve, whose equation is $y(a^2 - x^2) - a^3 = 0$.

24. To find the nature of the curve, whose normal bears a constant ratio to the part of the axis intercepted between the origin and normal.

25. Given the moments of inertia about the principal axes, to find that about any other axis; and to show that of the moments about the principal axes one is greater and another less than the moments about any other axes.

26. A body moves in an inverted cycloid with a vertical axis in a medium, the resistance of which is as the square of the velocity; it is required to determine the motion.

SECOND MATHEMATICAL PAPER.

1. SUM the following series :

$$\frac{5}{1 \cdot 2 \cdot 3} + \frac{6}{2 \cdot 3 \cdot 4} + \frac{7}{3 \cdot 4 \cdot 5}, \text{ to } n \text{ terms.}$$

2. Explain the principle of Lagrange's method of approximating to the roots of equations, and exemplify it in the equation.

$$x - 7x + 7 = 0.$$

3. In an ellipsoid, prove that the sum of the squares of any system of conjugate diameters is equal to the sum of the squares of the three axes; and that the volume of the parallelopiped constructed on the same diameters is constant.

4. Two bodies, P and Q , are connected by a string passing over a single moveable pulley: determine the force accelerating P 's descent, and the space described in a given time: the inertia of the system being taken into consideration.

5. Let a spherical body descend in a fluid from rest at A ; having given the diameter of the sphere, and its specific gravity relatively to that of the fluid, it is required to assign the time in which the sphere describes any space AO .

6. Si corpusculum intra sphæroidem collocetur, attractio erit ut ipsius distantia a centro. *Newton*, Prop. xci. Cor. 3.

7. Required the curve which within its own arc, its evolute and radius of curvature shall contain the least area.

8. Describe the experiment by which Newton determined the different refrangibility of light.

9. Given the change of the Sun's declination during the interval of two observations of equal altitudes: correct the latitude determined from them.

10. Determine the longitude by means of the Moon's passage over the meridian: specify the error in using this method in the construction of some of the modern tables.

11. Point out the defect in Newton's method of estimating the velocity of sound, (*Lib. ii. 47.*); and show, from other principles, that his conclusion is correct.

12. Give a brief analysis of the reasoning by which Newton explains the theory of the tides. Show how the height of the lunar tide varies in any given position of the Moon.

1828.

I.

NOMΙΖΩ τοίνυν ὑμᾶς, ὧς ἄνδρες δικάσται, ἄμεινον ἂν περὶ τοῦ παρόντος Βουλευσασθαι, εἰ καὶ κεῖνο μάθοιτε, ὅτι, ὧς μόνῳ μείζους εἰσὶν αἱ παρὰ τῶν δῆμων δωρεαὶ τῶν παρὰ τῶν ἄλλων πολιτειῶν διδομένων, καὶ τοῦτο ἀναιρεῖται νῦν τῷ νόμῳ. τῇ μὲν γὰρ χρειᾷ τῇ τῶν εὐρισκομένων τὰς δωρεάς, οἱ τύραννοι καὶ οἱ τὰς ὀλιγαρχίας ἔχοντες, μάλιστα δύνανται τιμᾶν· πλούσιον γὰρ, ὃν ἂν βούλωνται, παραχρῆμα ἐποίησαν· τῇ δὲ τιμῇ καὶ τῇ βεβαιότητι, τὰς παρὰ τῶν δῆμων δωρεάς εὐρήσετε οὕσας βελτίους. τό, τε γὰρ μὴ μετ' αἰσχύνῃς, ὡς κολακεύοντα, λαμβάνειν, ἀλλ' ἐν ἰσηγορίᾳ, δοκοῦντα ἄξιόν τινος εἶναι, τιμᾶσθαι, τῶν καλῶν ἐστὶ· τό, τε ὑπὸ τῶν ὁμοίων ἐκόντων θαυμάζεσθαι, τοῦ παρὰ τοῦ δεσπότου λαμβάνειν ὁτιοῦν, κρεῖττον εἶναι δοκεῖ. παρὰ μὲν γὰρ ἐκείνοις μείζων ἐστὶν ὁ τοῦ μέλλοντος φόβος τῆς παρούσης χύριτος· παρὰ δ' ὑμῖν, αἰδεῶς, ἧ ἂν λάβῃ τις, ἔχειν ὑπῆρξε, τὸν γοῦν ἄλλον χρόνον· ὁ τοίνυν τὴν πίστιν ἀφαιρῶν τῶν δωρεῶν νόμος οὗτος, ὧς μόνῳ κρεῖττους εἰσὶν αἱ παρ' ὑμῶν δωρεαὶ, τοῦτο ἀφαιρεῖται. καὶ τοι τῶν ἀπασῶν ἡστινοσούν πολιτείας τὸ κομίζεσθαι τοὺς εὐνους τοῖς καθεστῶσι χάριν ἂν ἀφέλῃς, οὐ μικρὰν φυλακὴν αὐτῶν ταύτην ἀφρηκῶς ἔση. Τάχα τοίνυν ἴσως ἐκεῖνο λέγειν ἂν ἐπιχειρήσειε Λεπτίνης, ἀπάγων ὑμᾶς ἀπὸ τούτων, ὡς αἱ λειτουργίαι, νῦν μὲν εἰς πένητας ἀνθρώπους ἔρχονται, ἐκ δὲ τοῦ νόμου τούτου λειτουργήσουσιν οἱ πλουσιώτατοι. ἐστὶ δὲ τοῦτο, οὕτως μὲν ἀκοῦσαι, λόγον τινα ἔχον· εἰ δὲ τις αὐτὸ ἀκριβῶς ἐξετάσειε, ψευδὸς ἂν ὢν φανείη. εἰσὶ γὰρ δήπου παρ' ὑμῖν αἱ τε τῶν μετοίκων λειτουργίαι, καὶ αἱ πολιτικαί, ὧν ἑκατέρων ἐστὶ τοῖς εὐρημένοις ἡ ἀτέλεια, ἣν οὗτος ἀφαιρεῖται. τῶν γὰρ εἰς τὸν πόλεμον καὶ τὴν σωτηρίαν τῆς πόλεως εἰσφορῶν καὶ τριηραρχῶν, ὀρθῶς καὶ δικαίως, οὐδεὶς ἔσθ' ἀτελής ἐκ τῶν παλαιῶν νόμων, οὐδὲ, οὐς οὗτος ἔγρυψε, τοὺς ὑφ' Ἀρμοδίου καὶ

Ἀριστογείτονος. σκεψώμεθα δὴ τίνας ἡμῖν εἰσποιεῖ χορηγούς εἰς ἐκείνας τὰς λειτουργίας, καὶ πόσους, εἰ μὴ τούτῃ προσέχωμεν, ἀφήσει. οἱ μὲν τοίνυν πλουσιώτατοι, τριηραρχοῦντες αἰεὶ, τῶν χορηγῶν ἀτελεῖς ὑπάρχουσιν· οἱ δ' ἐλάττω τῶν ἱκανῶν κεκτημένοι, τὴν ἀναγκαίαν ἀτέλειαν ἔχοντες, ἔξω τοῦ τέλους εἰσὶ τούτου. οὐκοῦν τούτων μὲν οὐδετέρων οὐδεὶς διὰ τὸν νόμον ἡμῖν προσέσται χορηγός. ἀλλὰ, νῆ Δία, εἰς τὰς τῶν μετοίκων λειτουργίας εἰσποιεῖ πολλούς. ἀλλ' εἰ μὴ δείξῃ πέντε, ἐγὼ ληρεῖν ὁμολογῶ.

Οἱ δὲ ὑποδεκόμενοι Ἑλλήνων τὴν στρατιὴν, καὶ δειπνίζοντες Ξέρξεα, ἐς πᾶν κακοῦ ἀπικέαιτο, οὕτω ὥστε ἀνάστατοι ἐκ τῶν οἰκίων ἐγίνοντο· ὅκου γε Θασιόισι, ὑπὲρ τῶν ἐν τῇ ἡπείρῃ πολλῶν τῶν σφετέρων δεξαμένους τὴν Ξέρξῳ στρατιὴν καὶ δειπνίσασαι, Ἀντίπατρος ὁ Ὀργέος ἀραιρημένος, τῶν ἀστῶν ἀνὴρ δόκιμος ὁμοῖα τῇ μάλιστα, ἀπέδεξε ἐς τὸ δεῖπνον τετρακόσια τάλαντα ἀργυρίου τετελεσμένα. Ὡς δὲ παραπλησίως καὶ ἐν τῇσι ἄλλῃσι πόλεσι οἱ ἐπεστεῶτες ἀπεδέκνυσαν τὸν λόγον. τὸ γὰρ δεῖπνον τοιούτῳ τι ἐγίνετο, οἷα ἐκ πολλοῦ χρόνου προειρημένον, καὶ περὶ πολλοῦ ποιούμενον. τοῦτο μὲν, ὡς ἐπύθοντο τάχιστα τῶν κηρύκων τῶν περιαγγελόντων, δασάμενοι σῖτον ἐν τῇσι πόλεσι οἱ ἀστοί, ἄλευρά τε καὶ ἄλφιτα ἐποίουν πάντες ἐπὶ μῆνας συχνοῦς· τοῦτο δὲ, κτήνεια σιτεύεσκον, ἐξευρίσκοντες τιμῆς τὰ κάλλιστα, ἔτρεφόν τε ὄρνιθας χερσαίους καὶ λιμναίους, ἔν τε οἰκήμασι καὶ λάκκοις, ἐς ὑποδοχὰς τοῦ στρατοῦ· τοῦτο δὲ, χρυσέα τε καὶ ἀργύρεα ποτήριά τε καὶ κρητῆρας ἐποιεῦντο, καὶ τὰ ἄλλα ὅσα ἐπὶ τράπεζαν τιθέσθαι πάντα. ταῦτα μὲν δὴ αὐτῷ τε βασιλεῖ καὶ τοῖσι ὁμοσῖτοις μετ' ἐκείνου ἐπεποίητο· τῇ δὲ ἄλλῃ στρατιῇ, τὰ ἐς φορβὴν μούνα τασσόμενα. ὅκως δὲ ἀπίκαιτο ἡ στρατιὴ, σκηνὴ μὲν ἔσκε πεπηγυῖα ἐτοίμη, ἐς τὴν αὐτὸς σταθμὸν ποιέεσκετο Ξέρξης· ἡ δὲ ἄλλη στρατιὴ ἔσκε ὑπαίθριος. ὡς δὲ δείπνον γίνοντο ὥρῃ, οἱ μὲν δεκόμενοι ἔχσκον πόρον· οἱ δὲ, ὅκως πλησθέντες νύκτα αὐτοῦ ἀγάγειν, τῇ ὑστεραίῃ τὴν τε σκηνὴν ἀνασπᾶσαντες, καὶ τὰ ἐπιπλα πάντα λαβόντες, οὕτω ἀπελαύνεσκον, λείποντες οὐδὲν, ἀλλὰ φερόμενοι.

Ἐχρήσατο δὲ τινὲ καὶ Φοινικικῷ στρατηγίματι τοιούτῳ κακὰ τὴν παραχειμασίαν. ἀγωνίων γὰρ τὴν ἀθρείαν τῶν Κελτῶν, καὶ τὰς ἐπι-

βουλὰς τὰς περὶ τὸ σῶμα, διὰ τὸ πρόσφατον τῆς πρὸς αὐτοὺς συστάσεως· κατεσκευάσατο περιθέτας τρίχας, ἀρμοζούσας ταῖς κατὰ τὰς ὁλοσχερεῖς διαφορὰς τῶν ἡλικιῶν ἐπιπρεπέαις. καὶ ταύταις ἐχρήτο, συνεχῶς μετατιθέμενος· ὁμοίως δὲ καὶ τὰς ἐσθῆτας μετελάμβανε τὰς καθηκούσας αἰὲ ταῖς περιθέταις. δι' ὧν οὐ μόνον τοῖς αἰφνιδίως ἰδοῦσι δύσγνωστος ἦν, ἀλλὰ καὶ τοῖς ἐν συνηθείᾳ γεγονόσι. Θεωρῶν δὲ τοὺς Κελτοὺς δυσχεραίνοντας ἐπὶ τῷ τὸν πόλεμον ἐν τῇ παρ' αὐτῶν χώρᾳ λαμβάνειν τὴν τριβὴν, σπεύδοντας δὲ καὶ μετεώρους ὄντας εἰς τὴν πολέμιαν, προφύσει μὲν διὰ τὴν πρὸς Ῥωμαίους ὀργὴν, τὸ δὲ πλεῖον διὰ τὰς ὠφελείας· ἔκρινε, τὴν ταχίστην ἀναζενγνύειν, καὶ συνεκπληροῦν τὰς τῶν δυνάμεων ὁρμὰς. Διόπερ ἅμα τῷ τὴν ὥραν μεταβάλλειν, πυνθανόμενος τῶν μάλιστα τῆς χώρας δοκούντων ἐμπειρεῖν, τὰς μὲν ἄλλας ἐμβολὰς τὰς εἰς τὴν πολέμιαν μακρὰς εὗρισκε καὶ προδήλους τοῖς ὑπεναντίοις· τὴν δὲ διὰ τῶν ἐλῶν εἰς Τυβήρην εἰς Τυβήρην φέρονσαν, δυσχερῇ μὲν, σύντομον δὲ καὶ παράδοξον φανερομένην τοῖς περὶ τὸν Φλαμίνιον· αἰεὶ δὲ πως οἰκτεὸς ὧν τῇ φύσει τούτου τοῦ μέρους, ταύτῃ προέθετο ποιῆσθαι τὴν πορείαν. Διαδοθείσης δὲ τῆς φήμης ἐν τῷ στρατοπέδῳ, διότι μέλλει διὰ τινῶν ἐλῶν ἄγειν αὐτοὺς ὁ στρατηγός· πᾶς τις εὐλαβῶς εἶχε πρὸς τὴν πορείαν, ὑφορώμενος βάραθρα καὶ τοὺς λιμνώδεις τῶν τόπων.

1. This oration is entitled ὁ πρὸς Λεπτίνην λόγος,—why not κατὰ Λεπτίνου, like κατὰ Μειδίου, Αἰσχίνου, &c. &c. ?

2. Suggest a different word for τιμᾶν, and explain briefly μέτοικος, ἀτέλεα, χορηγός.

3. Where does Demosthenes advert to his own education, and what does Plutarch say on that subject ?

4. When did this invasion of Greece take place ?

5. What character in Æschylus gives the supposed reason for it ?

6. Which of the Greek writers accredit the account of a Canal cut through the Isthmus of Mount Athos?—quote Juvenal's allusion to it.

7. Reduce this to British money. State the relative value of the Attic and Sicilian Talents, and give the primary meaning of τάλαντον.

CAMBRIDGE EXAMINATIONS.

8. Where was Thasos—for what celebrated?
9. What ancient authors extant have been most indebted to the History of Polybius?
10. Date the commencement and termination of the Punic Wars. To which Punic War does the above extract belong?

II.

INTO ENGLISH VERSE, HEROIC MEASURE.

Ἡ δὲ θεῆς ἀνὰ νηὸν ἐπώχετο παρθένος Ἡρῶ,
Μαρμαρυγὴν χαρίεσσαν ἀπαστράπτουσα προσώπον,
Οἷά τε λευκοπάρηος ἐπαντέλλουσα σελήνῃ,
Ἄκρα δὲ χιονέων φοινίσσето κύκλα παρειῶν,
Ὡς ῥόδον ἐκ καλύκων διδυμόχροον· ἥ τάχα φαίης
Ἡροῦς ἐν μελέεσσι ῥόδων λειμῶνα φανῆναι.
Χροίην γὰρ μελέων ἐρυθθαίνετο· νισσομένης δὲ
Καὶ ῥόδα λευκοχίτωνος ὑπὸ σφυρὰ λάμπετο κούρης,
Πολλὰ δ' ἐκ μελέων χάριτες ῥέον. Οἱ δὲ παλαιοὶ
Τρεῖς χάριτας ψεύσαντο πεφυκέναι· εἷς δὲ τις Ἡροῦς
Ὀφθαλμὸς γελῶν ἐκατὸν χαρίτεσσι τεθήλει.
Ἀτρεκέως ἰέριαν ἐπάξιον ἔνυρατο Κύπρις.
Ὡς ἡ μὲν, περὶ πολλὸν ἀριστεύσασα γυναικῶν,
Κύπριδος ἀρήτειρα, νήη διεφαίνετο Κύπρις.
Ἡ δ' ἄρα καλλιθέμεθλον ὅπη κατὰ νηὸν ἀλᾶτο,
Ἐσπόμενον νόον εἶχε, καὶ ὄμματα, καὶ φρένας ἀνδρῶν.
Καὶ τις ἐν ἡϊθέοισιν ἐθαύμασε, καὶ φάτο μῦθον.
Καὶ Σπάρτης ἐπέβην, Λακκιδαίμονος ἑδράκον ἄστυ,
Ἦχι μόθον καὶ ἄεθλον ἀκούομεν ἀγλαϊάων·
Τοίην δ' οὐπω ὅπωπα νέην, κεδνὴν θ' ἀπαλὴν τε.
Καὶ τάχα Κύπρις ἔχει χαρίτων μίαν ὀπλοτεράων·
Παπταίνων ἐμόγησα, κύρον δ' οὐχ εὔρον ὅπωπῆς.

INTO ENGLISH LYRICS.

"ΑΓΕ σύννομέ μοι, παῦσαι μὲν ὕπνου·
 Λῦσον δὲ νόμους ἱερῶν ὕμνων,
 οὓς διὰ θείου στόματος θρηνεῖς,
 τὸν ἐμὸν καὶ σὸν πολύδακρυν Ἰτυν
 ἐλελιζομένη διεροῖς μέλεσιν
 γένυος ξουθῆς· καθαρὰ χώρει
 διὰ φυλλοκόμου σμίλακος ἤχῳ
 πρὸς Διὸς ἔδρας, ἔν' ὃ χυσοκόμας
 Φοῖβος ἀκούων, τοῖς σοῖς ἐλέγοις
 ἀντιψάλλων ἐλεφαντόδετον
 φόρμιγγα, θεῶν ἴστησι χορούς·
 διὰ δ' ἀθανάτων στομάτων χωρεῖ
 ἑὺφωνος ὁμοῦ
 θεία μακάρων ὀλολυγῆ.

INTO ENGLISH PROSE.

ὍΡΜΑΤΑΙ μύλις· ἀλλ' ὅμως
 Πιστὸν τό γε θεῖον
 Σθένος. ἀπευθύνει δὲ βροτῶν
 Τούς τ' ἀγνωμοσύναν
 Τιμῶντας, καὶ μὴ τὰ θεῶν
 Αὔξοντας σὺν μαινομένα δόξα.
 Κρυπτεύουσι δὲ ποικίλως
 Δαρὸν χρόνου πόδα, καὶ
 Θηρῶσιν τὸν ἄσεπτον. οὐ
 Γὰρ κρεῖσσόν ποτε τῶν νόμων
 Γιγνώσκειν χρῆ καὶ μελετᾶν.
 Κούφα γὰρ δαπάνα νομίζειν
 Ἴσχυν τὸδ' ἔχειν,
 Ὅτι ποτ' ἄρα τὸ δαιμόνιον,
 Τό τ' ἐν χρόνῳ μακρῷ

Νόμιμον αἰεὶ, φύσει τε πεφυκός.
 Τί τὸ σοφὸν, ἢ τί τὸ κάλλιον
 Παρὰ θεῶν γέρας ἐν βροτοῖς,
 *Ἡ χεὶρ' ὑπὲρ κορυφᾶς
 Τῶν ἐχθρῶν κρείσσω κατέχειν ;
 *Ὅτι καλὸν, φίλον αἰεὶ.
 Εὐδαίμων μὲν, ὃς ἐκ θαλάσσης
 *Ἐφυγε κῦμα, λιμένα δ' ἔκειχεν.
 Εὐδαίμων δ', ὃς ὑπερθε μόχθων
 *Ἐγένεθ'. ἕτερα δ' ἕτερος ἕτερον
 *Ὀλβη καὶ δυνάμει παρῆλθεν.
 Μυρίαὶ μυρίοισιν
 *Ἐτ' εἰσὶν ἐλπίδες. αἱ μὲν
 Τελευτῶσιν ἐν ὀλβῳ
 Βροτοῖς, αἱ δ' ἀπέβησαν. τὸ δὲ κατ' ἄμαρ
 *Ὅτ' ἂν βίοςτος εὐδαίμων, μακαρίζω.

III.

INTO ENGLISH PROSE.

Mox Cœnsium, Leptitanorumque¹ discordias componit, quæ, raptu frugum et pecorum inter agrestes, modicis principiis, jam per arma atque acies exercebantur. Nam populus Cœnsis, multitudine inferior, Garamantas exciverat, gentem indomitam et inter adcolas latrociniis² fecundam. Unde arctæ Leptitanis res, latèque vastatis agris intra mœnia trepidabant: donec, interventu cohortium alarumque, fusi Garamantes, et recepta omnis præda, nisi quam vagi per inaccessa mapalium ulterioribus vendiderant. At Vespasiano, post Cremonensem pugnam³ et prosperos undique nuntios, cecidisse Vitellium, multi cujusque ordinis, pari audacia fortunaque hibernum mare adgressi, nuntiavere. Aderant legati Regis Vologesi, quadraginta Parthorum equitum millia offerentes.⁴ Magnificum lætumque, tantis sociorum auxiliis ambiri, neque indigere. Gratia Vologeso actæ, mandatumque, ut legatos ad Senatum mit-

teret et pacem esse sciret. Vespasianus, in Italiam resque urbis intentus, adversam de Domitiano famam accipit : tamquam terminos ætatis et concessa filio egrederetur. Igitur validissimam exercitus partem Tito tradit, ad reliqua Judaici belli perpetranda. Titum, antequam digrederetur, multo apud patrem sermone orasse dicebatur, ne criminantium nuntiis temerè accenderetur : integrumque se ac placabilem filio præstaret. Non legiones, non classes, perinde firma imperii munimenta, quam numerum liberorum. Nam amicos tempore, fortuna, cupidinibus aliquando, aut erroribus, inminui, transferri, desinere : suum cuique sanguinem indiscretum, sed maxime Principibus : quorum prosperis et alii fruuntur, adversa ad junctissimos pertineant : ne fratribus quidem mansuram concordiam, ni parens exemplum præbuisset. Vespasianus, haud æque Domitiano mitigatus, quam Titi pietate gaudens, bono esse animo jubet, belloque et armis Rempublicam adtollere : sibi pacem domumque curæ fore. Tum celerrimas navium, frumento onustas, sævo adhuc mari committit. Quippe tanto discrimine urbs nutabat, ut decem haud amplius dierum frumentum in horreis fuerit, cum a Vespasiano commeatus subvenere. Curam restituendi capitoli in L. Vestinum confert, Equestris ordinis virum, sed auctoritate famaque inter proceres. Ab eo contracti Haruspices monuere, ut reliquæ prioris delubri in paludes aveherentur : templum iisdem vestigiis sisteretur : nolle Deos mutari veterem formam. Undecimo Kal. Julias, serena luce spatium omne, quod templo dicabatur, evinctum vittis coronisque. Ingressi milites, quis fausta nomina, felicibus ramis⁵ : dein virgines Vestales, cum pueris puellisque patrimis matrimisque, aqua, vivis e fontibus amnisque hausta, perluere. Tum Helvidius Priscus, Prætor, præeunte Plautio Æliano, Pontifice, lustrata suovetaurilibus area et super cespitem redditis extis, Jovem, Junonem, Minervam præsidesque Imperii Deos precatus, uti cœpta prosperarent, sedesque suas, pietate hominum inchoatas, Divina ope adtollerent ; vittas, quis ligatus lapis, innexique funes erant, contigit. Simul ceteri Magistratus et Sacerdotes et Senatus et Eques et magna pars populi, studio lætitiaque connixi, saxum ingens traxere : passimque injectæ fundamentis argenti auriq[ue] stipes et metallorum primitiæ, nullis fornacibus victæ, sed ut gignuntur. Prædixere Haruspices, ne temeraretur

opus saxo aurove, in aliud destinato. Altitudo ædibus adjecta. Id solum religio adnuere : et prioris templi magnificentiæ defuisse creditum.

1. In what country, and what part of it, were the *Cæenses*, *Lepetitani*, and *Garamantes* ; and what their relative situation to one another ?

2. State the distinction, in warfare, between *Hostis* and *Latro* ; and the proper notion of *Latrocinia* in this passage.

3. Give some account of the *pugna Cremonensis*.

4. Suetonius says that Vologesus's offer consisted of *Sagittarii*. Can you reconcile his statement with that of Tacitus, and how ?

5. Explain the allusions under *fausta nomina*, and *felicibus ramis*.

INTO ENGLISH PROSE.

*Ipsius at sedes, quacunque opulenta recessit
Regia, fulgenti splendent auro, atque argento.
Candet ebur solis : collucet pocula mensis :
Tota domus gaudet regali splendida gaza.
Pulvinar vero Divæ geniale locatur
Sedibus in mediis, Indo quod dente politum
Tincta tegit roseo conchyli purpura fuco.
Hæc vestis priscis hominum variata figuris,
Heroum mira virtutes indicat arte.
Namque fluentisono prospectans litore Diæ
Thesea cedentem celeri cum classe tuetur
Indomitos in corde gerens Ariadna furores :
Necdum etiam sese, quæ visit, visere credit :
Utpote fallaci quæ tum primum excita somno
Desertam in sola miseram se cernit arena.
Immemor at juvenis fugiens pellit vada remis,
Irrita ventosæ linquens promissa procellæ :
Quem procul ex alga moestis Minois ocellis,
Saxea ut effigies bacchantis prospicit Evæ,
Prospicit, et magnis curarum fluctuat undis :
Non flavo retinens subtilem vertice mitram,*

Non contacta levi velatum pectus amictu,
 Non tereti strophio luctantes vincta papillas;
 Omnia quæ, toto delapsa e corpore passim,
 Ipsius ante pedes fluctus salis alludebant.
 Sed neque tum mitræ, neque tum fluitantis amictûs
 Illa vicem curans, toto ex te pectore, Theseu,
 Toto animo, tota pendebat perdita mente.
 Ah misera! assiduis quam luctibus externavit
 Spinosas Erycina serens in pectore curas
 Illa tempestate, ferox quo tempore Theseus
 Egressus curvis e litoribus Piræi
 Attigit injusti regis Gortynia tecta.
 Nam perhibent olim crudeli peste coactam
 Androgeoneæ pœnas exsolvere cædis,
 Electos juvenes simul, et decus innuptarum,
 Cecropiam solitam esse dapem dare Minotauro:
 Quis angusta malis cum mœnia vexarentur,
 Ipse suum Theseus pro caris corpus Athenis
 Projicere optavit potius, quam talia Cretam
 Funera Cecropiæ ne-funera portarentur.

IV.

INTO LATIN PROSE.

THE necessities of mankind require various employments; and whoever excels in his province is worthy of praise. All men are not educated after the same manner, nor have all the same talents; those who are deficient, deserve our compassion, and have a title to our assistance. All cannot be bred in the same place; but in all societies there arise, at different times, some distinguished characters, who may create envy in little souls, but who are admired and cherished by generous spirits. It is certainly no small happiness to be educated in societies of great and eminent men: their instructions and examples are of extraordinary advantage: it is highly proper to instill such a reverence of the governing persons, and concern for the honour of the place,

as may spur the growing members to worthy pursuits and honest emulation. But to swell young minds with vain thoughts of the dignity of their own brotherhood, by debasing and vilifying all others, does them a real injury : by this means I have found, that their efforts have become languid, and their prattle irksome : as, thinking it sufficient praise, that they are children of so illustrious and ample a family. I should think it a surer, as well as more generous method, to set before the eyes of youth, such persons as have made a noble progress in less distinguished fraternities ; which may seem tacitly to reproach the sloth of those, who loll so heavily in the seats of mighty improvement : active spirits hereby would enlarge their notions : whereas, by a servile imitation of one, or perhaps two admired men in their own body, they can only gain a secondary and derivative kind of fame. By such early corrections of vanity, while boys are growing into men, they will gradually learn not to censure superficially ; but to imbibe those principles of general kindness and humanity, which alone can make them easy to themselves, and beloved by others.

INTO LATIN HEXAMETERS.

To sit on rocks, to muse o'er flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er, or rarely been ;
To climb the trackless mountain all unseen,
With the wild flock, that never needs a fold ;
Alone o'er steeps and foaming falls to lean ;
This is not solitude ; 'tis but to hold
Converse with nature's charms, and view her stores unroll'd.

But 'midst the crowd, the hum, the shock of men,
To hear, to see, to feel, and to possess,
And roam along the world's tired denizen,
With none who bless us, none whom we can bless,
Minions of splendour shrinking from distress !

None that, with kindred consciousness endued,
 If we were not, would seem to smile the less
 Of all that flatter'd, follow'd, sought and sued ;
 This is to be alone,—this—this is solitude.

INTO LATIN LYRICS.

How calm, how beautiful comes on
 The stilly hour, when storms are gone ;
 When warring winds have died away,
 And clouds beneath the glancing ray,
 Melt off, and leave the land and sea
 Sleeping in bright tranquillity.
 Fresh, as if day again were born,
 Again upon the lap of morn !
 When the light blossoms, rudely torn,
 And scatter'd at the whirlwind's will,
 Hang floating in the pure air still,
 Filling it all with precious balm,
 In gratitude for this sweet calm ;
 And every drop the thunder showers
 Have left upon the grass and flowers
 Sparkles, as 'twere, that lightning gem,
 Whose liquid flame is born of them.

V.

INTO GREEK PROSE.

EVERY country has its curiosities; which deserve to be visited and viewed by strangers. Now men in private stations can come or go to any part of the world without ceremony; and into whatever cities they please, for the sake of the public spectacles; and into those general assemblies of all Greece, where are collected

together, whatever is thought worthy of the attention and curiosity of mankind.

As for kings, they can rarely amuse themselves with spectacles of any kind. For neither would it be safe for them to go, where they would not be superior to any force which could be exerted against them; nor are their affairs usually so firmly established at home, that they could securely trust the administration of them to others, and go out of their kingdoms. They could not do it without the danger of being deprived of their sovereignty; and, at the same time, of being unable to avenge themselves on those who had injured them.

INTO GREEK IAMBICS.

Spare that proposal, father; spare the trouble
Of that solicitation; let me here,
As I deserve, pay on my punishment;
And expiate, if possible, my crime—
Shameful garrulity. To have reveal'd
Secrets of men, the secrets of a friend,
How heinous had the fact been, how deserving
Contempt and scorn of all, to be excluded
All friendship, and avoided, as a blab,
The mark of fool set on his front? But I
God's counsel have not kept, his holy secret
Presumptuously have publish'd, impiously,
Weakly at least, and shamefully.

VI.

LOGIC, METAPHYSICS, AND MORAL PHILOSOPHY.

1. POINT out the difference between abstraction and generalization.
2. Give an account of the origin of our idea of duration, according to Locke, Reid, and Dr. Brown.
3. Explain the difference of analysis and synthesis.

4. Whence do we derive our notions of right and wrong ?
5. In what does personal identity consist, according to Locke, Butler, Reid, and Dr. Brown ?
6. Explain by instances the logical terms, genus, species, specific difference, individuum and genus generallissimum.
7. Enumerate, and explain, by examples, the most remarkable sophisms.
8. Whence arises the right of property in land ?
9. Whence arises the obligation to perform promises ?
10. Give the leading arguments, from the light of nature, for the existence of God.
11. Give, from the light of nature, a proof of the soul's immortality.
12. What are the grounds of probability ?
13. Illustrate the difference between experience and analogy.
14. Show the necessity of general rules to a moral government.
15. Prove duelling and suicide to be contrary to the law of nature.
16. Give instances to show, that experience diminishes the influence of passive impressions on the mind ; but strengthens our active principles.
17. Define instinct and habit, and illustrate, by example, their difference.
18. Give Stewart's reasons for considering definitions, as the ground of mathematical demonstration ; and, if you object to the doctrine, give your reasons for objecting.
19. Prove, by the analogy of nature, that the doctrine of rewards and punishments is not incredible.

FIRST MATHEMATICAL PAPER.

1. If the sides of a trapezium be bisected, and the adjacent points of bisection joined by straight lines ; show that the inscribed figure is a parallelogram, and compare its area with that of the trapezium.

2. Solve the following equations :

$$x + \sqrt{a^2 + x^2} = \frac{2a^2}{\sqrt{a^2 + x^2}};$$

$$x^2(x - 2) = \frac{132}{x} - 1;$$

and $x^3 + x^2 + x = 100$, by approximation.

3. A ship at sea is in sight of two objects, whose latitudes and longitudes are known; show by what observations and calculations its distance from either may be determined. Solve the requisite triangles.

4. Show how the true weight of a body may be determined by means of a balance, whose arms are unequal.

5. Compare the momenta of inertia of a sphere and of its circumscribing cylinder revolving round its axis.

6. Investigate the differential expression for the motion of a point acted upon by more than one force.

7. Show by what means the magnitude of any irregular body may be determined.

8. Given the length and diameter of the barrel of a steam gun, the weight of the ball, and the pressure of the steam upon a square inch, to determine the velocity acquired by the ball, and the time of its describing the length of the barrel; supposing the capacity of the barrel to be *very small* compared to that of the boiler. What circumstances will affect the accuracy of this and similar calculations?

9. Explain the construction of the 'Camera obscura.' When it is used for sketching, by what means may any inversion of the image be prevented?

10. If the given declination of the sun be greater than the latitude of a given place, show at what time its azimuth is the greatest, and what is then the direction of its apparent motion.

11. If upon the remains of an horizontal dial, the distance between two given hour-lines can be ascertained, show how the latitude of the place, for which it was constructed, may be determined.

12. Investigate the curve described by the apparent place of a

fixed star during a revolution of the earth in its orbit : and find the aberration in latitude at a given time.

13. To determine the parabolic section of a given cone such, that the solid formed by the revolution of the parabola round its axis may be the greatest possible.

14. Compare the surfaces of the earth contained between the equator and the parallel of the 30th degree of latitude, between the two parallels of the 30th and the 60th degrees, and between the parallel of the 60th degree and the pole.

15. From the equation to any curve show when it is convex or concave towards the abscissa. Find the point of contrary flexure of the curve, whose equation is

$$a + y^2 + b^2 - y^2 = x^2 y^2.$$

16. Prove that a conic section *only* can be described by a body projected with any velocity in any direction, and acted upon by a force varying inversely as the square of the distance from a fixed point.

17. If a body acted upon by a force varying as $\frac{1}{\text{dist.}^3}$ be projected from a given point at a given angle with the velocity acquired in falling to that point from a given finite distance; it is required to determine the trajectory, the position of the apse, the angular velocity of the body at the apse, and the time of its falling to the centre.

18. To find the nature of the curve, which generates the solid of least resistance, when moving in a fluid in the direction of its axis, its greatest diameter and length being given.

19. To determine the height of the lunar tide above low water, the latitude of the place and the position of the moon being given.

20. Integrate the following quantities :

$$\frac{x^3 dx}{\sqrt{a^2 - x^2}}; \frac{z dx}{2rx - x^2}^{\frac{1}{2}}, z = \text{cir. arc, rad.} = r, v. \text{ sine} = x.$$

$$x dy - y dx = dx \sqrt{x^2 + y^2}.$$

21. Sum the following series :

$$\frac{1}{1.2} + \frac{1}{3.4} + \frac{1}{5.6}, \text{ \&c. in inf.}$$

and prove that

$$\frac{1}{2} z = \sin. z - \frac{1}{2} \sin. 2z + \frac{1}{3} \sin. 3z - \text{\&c. in inf.}$$

22. Investigate the general equation for all curves, the sum of the squares of whose ordinates to a given abscissa is a constant quantity.

23. Given the dimensions and specific gravity of a parallelepiped, to determine its stability when floating in water.

24. Given the mass of the sun $= 1$, and the masses of the planets P and $P' = m$ and m' , and their positions referred to the plane of the ecliptic by three rectangular co-ordinates; it is required to determine the differential expressions for the forces acting upon P in the directions of these co-ordinates.

SECOND MATHEMATICAL PAPER.

1. SIMILAR triangles are to one another in the duplicate ratio of their homologous sides.

2. What number of signals can be made by a telegraph of four arms, each of which admits of three different positions?

3. Express $(\sin A)^n$, and $(\cos A)^n$, in series involving sines and cosines of multiple arcs.

4. Prove that the base of the system of hyperbolic logarithms is an incommensurable quantity; but that its value may be obtained more nearly than by any given difference.

5. If tangents be drawn to any number of points in a semi-circle, and perpendiculars be drawn to them from an extremity of the diameter, determine the curve passing through all the points of intersection.

6. "*Gyretur corpus in spirali PQS, secante radios omnes SP, SQ in angulo dato: requiritur lex vis centripitæ tendentis ad centrum spiralis.*" *Newton*, Lib. I. Prop. 9.

Demonstrate this proposition, and the lemma on which it depends.

7. "*Si corpus aliquod perpendiculariter versus planum datum trahatur, ex datâ lege attractionis quæratu motus corporis.*" *Newton*, Lib. I. Prop. 93. Scholium.

Explain Newton's mode of solving problems of this nature by means of converging series; and apply it to the case of a common hyperbola.

8. Explain Kater's method of determining the length of a pendulum vibrating seconds at any given place; and from thence, of determining by experiment the length of a pendulum in any other latitude: and having given the lengths of two pendulums vibrating seconds in given latitudes, deduce the ratio of the equatorial and polar diameters of the earth, supposed to be a spheroid.

9. Given the weight and dimensions of a water-wheel, which raises a weight W , by means of a string wound round the axle, given also the area of the float-boards, and the altitude from which the stream descends; on the supposition that the float-boards succeed each other so rapidly that the action of the stream may be considered incessant; it is required to determine—1st, the greatest velocity the wheel can acquire, W being given; 2nd, what must be the magnitude of H that the momentum communicated to it may be a maximum.

10. Let S' = sum of the roots, S'' = sum of the squares, S''' = sum of the cubes, &c. &c. of the roots of an equation $x^n - px^{n-1} + \&c. = 0$. Find the value of

$$S' + S'' + S''' + \&c.$$

$$\text{Also of } S' + 2 S'' + 3 S''' + \&c.$$

in terms of the coefficients.

11. Investigate the aberration in declination for any given star, and reduce the expression to a form involving the cosine of the sun's longitude. Show from thence during what part of the earth's revolution the correction is positive, and during what part negative.

12. Given any number of abscissæ and the corresponding ordinates, determine a curve of the parabolic kind which shall pass through the extremities of all the ordinates.

13. Solve the equation $\frac{d^2u}{d\theta^2} + n^2u + \Theta = 0$,

Θ being a function of θ and constants only.

1830.

I.

TRANSLATE INTO LATIN PROSE.

LANGUAGE proceeds, like every thing, through improvement to degeneracy. The fate of the English tongue has been similar to that of others. We know nothing of the scanty jargon of our barbarous ancestors ; but we have specimens of our language, when it began to be adapted to civil and religious purposes, and find it such as might naturally be expected, artless and simple, unconnected and concise. The writers seem to have desired little more than to be understood, and seldom perhaps aspired to the praise of pleasing : their verses were considered chiefly as memorial, and therefore did not differ from prose, but by the measure or the rhyme. In this state, varied a little according to the different purposes or abilities of writers, our language may be said to have continued to the time of Gower, whom Chaucer calls his master, and who, however obscured by his scholar's popularity, seems justly to claim an honor, which has been hitherto denied him, of showing his countrymen that something more was to be desired, and that English verse might be exalted into poetry. From the time of Gower and Chaucer, the English writers have studied elegance and advanced their language by successive improvements to as much harmony as it can easily receive, and as much copiousness as human knowledge has hitherto required. These advances have not been made at all times with the same diligence or the same success. Negligence has suspended the course of improvement, or affectation turned it aside ; time has elapsed with little change, or change has been made without amendment. But elegance has been long kept in view, with attention as near to constancy, as life permits ; till every man now endeavours to excel others in accuracy, or outshine them in splendour of style ; and the danger is, lest care should too soon pass to affectation.

INTO LATIN HEXAMETERS.

When evening grey doth rise, I fetch my round
 Over the mount, and all this hallow'd ground ;
 And early, ere the odorous breath of morn
 Awakes the slumb'ring leaves, or tassel'd horn
 Shakes the high thicket, haste I all about,
 Number my ranks, and visit every sprout,
 With puissant words, and murmurs made to bless :
 But else in deep of night, when drowsiness
 Has lock'd up mortal sense, then listen I
 To the celestial Sirens' harmony
 That sit upon the nine infolded spheres,
 And sing to those that hold the vital shears,
 And turn the adamantine spindle round,
 On which the fate of gods and men is wound.
 Such sweet compulsion does in music lie
 To lull the daughters of necessity,
 And keep unsteady nature to her law,
 And the low world in measur'd motion draw
 After the heavenly tune, which none can hear
 Of human mould with gross unpurged ear.

INTO LATIN LYRICS.

O voice divine, whose heavenly strain
 No mortal measure may attain,
 O powerful to appease the smart
 That festers in a wounded heart,
 Whose mystic numbers can assuage
 The bosom of tumultuous rage,
 Can strike the dagger from despair,
 And shut the watchful eye of care.
 Oft lur'd by thee, when wretches call,
 Hope comes, that cheers or softens all ;

Expell'd by thee, and dispossess
 Envy forsakes the human breast.
 Full oft with thee the Bard retires
 And lost to earth to heaven aspires.
 How nobly lost! with thee to rove
 Through the long deep'ning solemn grove;
 Or underneath the moonlight pale,
 To silence trust some plaintive tale
 Of nature's ills and mankind's woes,
 While kings and all the proud repose:
 Or where some holy aged oak
 A stranger to the woodman's stroke,
 From the high rock's ærial crown
 In twisting arches bending down,
 Bathes in the smooth pellucid stream,
 Full oft he waits the mystic dream
 Of mankind's joys right understood,
 And of the all prevailing good—
 Go forth invoked, O! voice divine!
 And issue from thy sacred shrine.

II.

INTO ENGLISH PROSE.

Ἦς ἡμέρος μ' ὑπῆλθε γῆ τε κούρανῳ
 λέξαι μολόντι τοῦτον ὡς ἐσκεύασα.
 νῆ τὴν Ἀθηνᾶν, ἡδὺ γ' ἔστ' εὐήμερεϊν
 ἐν ἅπασιν. ἰχθύς ἀπαλὸς οἷος γέγονέ μοι,
 οἷον παρατέθεικ', οὐ πεφαρμακευμένον
 τυροῖσιν, οὐδ' ἄνωθεν ἐξηνθισμένον,
 ἀλλ' οἷος ἦν ζῶν, κώπτὸς ὦν τοιοῦτος ἦν.
 οὕτως ἀπαλὸν ἔδωκα καὶ πρᾶον τὸ πῦρ
 ὀπτῶν τὸν ἰχθύν, οὐδὲ πιστευθήσομαι.
 ὅμοιον ἐγένετ' ὄρνις ὅπότεν ἀρπάσῃ

τοῦ καταπιεῖν μεῖζόν τι· περιτρέχει κύκλῳ
 τηροῦσα τοῦτο, καταπιεῖν ἐσπούδακεν,
 ἕτεραι διώκουσιν δὲ ταύτην. ταυτὸν ἦν.
 τὴν ἡδονὴν ὁ πρῶτος αὐτῶν καταμαθὼν
 τῆς λοπάδος ἀνεπήδησε κἄφευγεν κύκλῳ
 τὴν λοπάδ' ἔχων. ἄλλοι δ' ἐδίωκον κατὰ πόδας.
 ἐξῆν ὀλολύζειν· οἱ μὲν ἤρπασάν τι γάρ,
 οἱ δ' οὐδέν, οἱ δὲ πάντα. καίτοι παρέλαβον
 ἰχθῦς ποταμίους, ἐσθίοντας βόρβορον.
 εἰ δ' ἔλαβον ἀρτίως σκάρον, ἥ' κ' τῆς Ἀττικῆς
 γλαυκίσκον, ὧ Ζεῦ σῶτερ, ἥ' ξ' Ἀργούς κάπρον,
 ἥ' κ' τῆς Σικυῶνος τῆς φίλης, δν τοῖς θεοῖς
 φέρει Ποσειδῶν γόγγρον εἰς τὸν οὐρανόν,
 ἅπαντες οἱ φαγόντες ἐγένοντ' ἂν θεοί.
 ἀθανασίαν εὗρηκα· τὸνς ᾗδεν νεκροῦς
 ὅταν γὰρ ὀσφρανθῶσι, ποιῶ ζῆν πάλιν.

ΤΟΦΡΑ δ' Ἐρως πολιοῖο δι' ἡέρος ἵξεν ἄφαντος,
 τετρηχῶς, οἷόν τε νέαις ἐπὶ φορβύσιν οἷστρος
 τέλλεται, ὃν τε μύωπα βωῶν κλείουσι νομῆες.
 ὦκα δ' ὑπὸ φλὴν προδόμον ἐνὶ τόξα τανύσσας
 ἰοδόκης αἰβλήτα πολύστονον ἐξέλετ' ἰόν.
 ἐκ δ' ὄγε καρπαλίμοισι λαθὼν ποσὶν οὐδὸν ἄμειψεν,
 ὀξέα δεινδίλλων· αὐτῷ δ' ὑπὸ βαιὸς ἐλυσθεῖς
 Αἰσονίδῃ, γλυφίδας μέσση ἐνικατθετο νευρῇ,
 ἰθὺς δ' ἀμφοτέρῃσι διασχόμενος πελάγησιν
 ἦκ' ἐπὶ Μηδείῃ· τὴν δ' ἀμφασίῃ λάβε θυμόν.
 αὐτὸς δ' ὑψορόφοιο παλιμπετὲς ἐκ μεγάρου
 καγχαλῶν ἦιξε· βέλος δ' ἐνεδαίετο κούρῃ
 νέρθεν ὑπὸ κραδίῃ, φλογὶ εἴκελον· ἀντία δ' αἰεὶ
 βάλλεν ἐπ' Αἰσονίδην ἀμαρύγματα, καὶ οἱ ἄητο
 στηθῶν ἐκ πυκινὰ καμάτῳ φρένες, οὐδέ τιν' ἄλλην
 μνηστὴν ἔχε, γλυκερῇ δὲ κατείβετο θυμὸν ἀνίη.

INTO ENGLISH VERSE AND PROSE.

ΤΟΙΑΝΔΕ χάριν ἄχαριν, ἀπότροπον κακῶν, στρ. β'.
 Ἴω γαῖα, γαῖα,
 Μωμένα μ' ἰάλλει
 Δύσθεος γυνά.
 Φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν.
 Τί γὰρ λυτρὸν πεσόντος αἵματος πέδῳ ;
 Ἴω πανοιζὺς ἐστία.
 Ἴω κατασκαφαὶ δόμων,
 Ἀνήλιοι, βροτοστυγεῖς
 Δνόφοι καλύπτουσι δόμους,
 Δεσποτῶν θανάτοισι.
 Σέβας δ' ἄμαχον, ἀδάματον, ἀπόλεμον τὸ πρὶν, ἄντ. β'.
 Δι' ὧτων φρενός τε
 Δαμίας περαῖνον,
 Νῦν ἀφίσταται.
 Φοβεῖται δέ τις. τὸ δ' εὐτυχεῖν,
 Τόδ' ἐν βροτοῖς θεός τε, καὶ θεοῦ πλῆρον.
 Ῥοπή δ' ἐπισκοπεῖ δίκαν,
 Ταχεῖα τοῖς μὲν ἐν φάει,
 Τὰ δ' ἐν μεταιχμὶ σκότον
 Μένει χρονίζοντα βρύνει·
 Τοὺς δ' ἄκραντος ἔχει νύξ.
 Δι' αἷματ' ἐκποθένθ' ὑπὸ χθονὺς τροφοῦ, ἐπωδ.
 Τίτας φόνος πέπηγεν, οὐ διαβρῦνδᾶν.
 Διαλγῆς ἄτη διαφέρει τὸν αἴτιον
 Παναρκέτας νόσον βρύνει.
 [Τούς δ' ἄκραντος ἔχει νύξ.]
 Θίγοντι δ' οὔτι νυμφικῶν ἐδωλίων.
 Ἄκος πόροι τε πάντες ἐκ μιᾶς ὁδοῦ
 Βαίνοντες τὸν χαιρομνσῇ
 Φόνον καθαίροντες ἰοῦσαν ἄτην.
 Ἐμοὶ δ', ἀνάγκαν γὰρ ἀμφίπταλιν θεοὶ
 Προσήμεγκαν· ἐκ γὰρ οἴκων
 Πατρῶν δούλιον ἐσᾶγον αἶσαν,

Δίκαια καὶ μὴ δίκαια,
 Πρέποντ' ἀρχαῖς βίου,
 Βίᾳ φερομένων αἰνέσαι, πικρὸν φρενῶν
 Στύγος κρατούσῃ. δακρύνω δ' ὑφ' εἰμάτων
 Ματαίῳσι δεσποτᾶν
 Τύχαις, κρυφαίοις πένθεσι παχυνόμενη.

III.

INTO ENGLISH PROSE.

ERGO Narcissus, adsumtis quibus idem metus, "non aliam spem incolumitatis Cæsaris" affirmat, "quam si jus militum uno illo die in aliquem libertorum transferret: seque" offert "suscepturum." Ac ne, dum in Urbem vehitur, ad poenitentiam a L. Vitellio et P. Largo Cæcina mutaretur; in eodem gestamine sedem poscit, sumitque.

Crebra post hæc fama fuit, inter diversas Principis voces, cum modo incusaret flagitia uxoris, aliquando ad memoriam conjugii, et infantiam liberorum revolveretur, non aliud prolocutum Vitellium, quam "O facinus! O scelus!" Instabat quidem Narcissus "aperire ambages, et veri copiam facere:" sed non ideo pervicit, quin suspensa, et, quo ducerentur, inclinatura responderet; exemploque ejus Largus Cæcina uteretur. Et jam erat in aspectu Messalina, clamitabatque "audiret Octaviæ et Britannici matrem:" cum obstreperet accusator, "Silium et nuptias" referens. Simul codicillos, libidinum indices, tradidit, quibus vixus Cæsaris averteret. Nec multo post Urbem ingredienti offerebantur communes liberi, nisi Narcissus "amoveri eos" jussisset. Vibidiam depellere nequivit, quin multa cum invidia flagitaret, "ne indefensa conjux exitio daretur." Igitur "auditurum Principem, et fore diluendi criminis facultatem" respondit: "iret interim virgo, et sacra capesseret."

Mirum inter hæc silentium Claudii: Vitellius ignaro propior: omnia liberti obediebant. "Patefieri domum adulteri, atque illuc deduci Imperatorem" jubet. Ac primum in vestibulo, effigiem patris Silli consulto senatus abolitam, demonstrat: tum quidquid

habitum Neronibus et Drusis, in pretium probri cecidisse: incensumque et ad minas erumpentem, castris infert, parata concione militum: apud quos, præmonente Narcisso, pauca verba fecit. Nam et si justum dolorem, pudor impediēbat. Cohortium clamor dehinc continuus, "nomina reorum et poenas" flagitantium: admotusque Silius tribunali, non defensionem, non moras tentavit, precatus "ut mors adceleraretur."

Quæret quispiam, in tanta injuria, tantaque impudentia quid spectarit. Non defuit consilium: fides erga plebem Romanam, æquitas in vos, libertatemque vestram, vehementer defuit. Jubet enim, comitia decemviris habere creandis eum, qui legem tulerit. Hoc dicam planius: Jubet Rullus, homo non cupidus, neque appetens, habere comitia Rullum. Nondum reprehendo: video fecisse alios: illud, quod nemo fecit, de minore parte populi, quo partem, videte. Habebit comitia: volet eos renuntiare, quibus regia potestas hac lege quæritur, universo populo neque ipse committit, neque illi horum consiliorum auctores committi rectè putant posse.

Sortietur tribus idem Rullus: homo felix educet, quas volet, tribus: quos novem tribus decemviros fecerint, ab eodem Rullo eductæ; hos omnium rerum (ut jam ostendam) dominos habebimus: atque ii, ut grati, ac memores beneficii esse videantur, aliquid se novem tribuum notis hominibus debere confitebuntur: reliquis vero sex, et xx tribubus, nihil erit, quod non putent posse suo jure denegare. Quos tandem igitur decemviros creari vult? Se primum. Qui licet? leges enim sunt veteres, neque eæ consulares, si quid interesse hoc arbitramini, sed tribunicia, vobis, majoribusque vestris vehementer gratæ, atque jucundæ. Licinia est lex, atque altera Æbutia: quæ non modo eum, qui tulerit de aliqua curatione, ac potestate, sed etiam collegas ejus, cognatos, affines excipit, ne eis ea potestas, curatiove mandetur.

Libera currebant, et inobservata per annum

Sidera: constabat sed tamen esse Deos.

Non illi cœlo labentia signa movebant ;
Sed sua : quæ magnum prodere crimen erat.
Illaque de fœno. Sed erat reverentia fœno,
Quantum nunc Aquilas cernis habere tuas.
Pertica suspensos portabat longa maniplos :
Unde manipularis nomina miles habet.
Ergo animi indociles, et adhuc ratione carentes,
Mensibus egerunt lustra minora decem.
Annus erat, decimum quum Luna repleverat orbem.
Hic numerus magno tunc in honore fuit.
Seu quia tot digiti, per quos numerare solemus ;
Seu quia bis quino femina mense parit ;
Seu quod abusque decem numero crescente venit :
Principium spatiis sumitur inde novis.
Inde pares centum denos secrevit in orbes
Romulus ; Hastatos instituitque decem.
Et totidem princeps, totidem Pilius habebat
Corpora : legitimo quique merebat equo.
Quin etiam partes totidem Titiensibus idem,
Quosque vocant Ramnes, Luceribusque dedit.
Adsuetos igitur numeros servavit in anno.
Hoc luget spatio femina mœsta virum.

Est sane jocus iste, quod libellum
Misisti mihi, Gryphe, pro libello.
Urbanum tamen hoc potest videri,
Si post hoc aliquid mihi remittas :
Nam si ludere, Gryphe, perseveras,
Non ludis : licet, ecce, computemus :
Noster purpureus novusque charta,
Et binis decoratus umbilicis,
Præter me, mihi constitit decussis.
Tu rosum tineis, situque putrem,
Quales aut Libycis madent olivis,
Aut tus Niliacum, piperve servant,

Aut Byzantiacos olent lacertos ;
 Nec saltem tua dicta continentem,
 Quæ trino juvenis foro tonabas,
 Aut centum prope iudices, prius quam
 Te Germanicus arbitrum sequenti
 Annonæ dedit, omniumque latè
 Præfecit stationibus viarum ;
 Sed Bruti senis oscitationes
 De capsâ miseri libellionis,
 Emtum plus minus asse Caiano,
 Donas : usque adeone defuerunt
 Scissis pilea suta de lacernis ?
 Vel mantilia, luridæve mappæ ?
 Chartæ, Thebaicæve, caricæve ?

 Irascor tibi, Gryphe : sed valebis :
 Tantum ne mihi, quo soles lepore,
 Et nunc hendecasyllabos remittas.

IV.

INTO ENGLISH PROSE.

ΟΥΤΩ τοίνυν, ὧ ἄνδρες δικασταί, πολλῶν μοι τῶν δικαίων ὑπαρχόντων, ἐκεῖν' ἡγοῦμαι μέγιστον εἶναι τεκμήριον ὥς ἀποστερεῖ με Πασίων τῶν χρημάτων, ὅτι τὸν παῖδα οὐκ ἠθέλησε βασανίζειν ἐκδοῦναι τὸν συνειδότα περὶ τῆς παρακαταθήκης. καίτοι περὶ τῶν πρὸς τοὺς ἐπὶ ταῖς τραπέζαις συμβολαίων τίς ἂν ἔλεγχος ἰσχυρότερος τούτου γένοιτο ; οὐ γὰρ δὴ μάρτυράς γ' αὐτῶν ποιοῦμεθα. ὁρῶ δὲ καὶ ὑμᾶς καὶ περὶ τῶν ἰδίων καὶ περὶ τῶν δημοσίων οὐδὲν πιστότερον οὐδ' ἀληθέστερον βασάνου νομίζοντας, καὶ μάρτυρας μὲν ἡγουμένους οἷόν τ' εἶναι καὶ τῶν μὴ γεγεννημένων παρασκευάσασθαι, τὰς δὲ βασάνους φανερώς ἐπιδεικνύναι ὁπότεροι τὰληθῆ λέγουσιν. ἃ οὗτος εἰδὼς ἠβουλήθη εἰκάζειν ὑμᾶς περὶ τοῦ πράγματος μᾶλλον ἢ σαφῶς εἰδέναι. οὐ γὰρ δὴ τοῦτο γ' ἂν εἰπεῖν ἔχοι, ὥς ἔλαττον ἐμελλεν εἶξεν ἐν τῇ βασάνῳ, καὶ διὰ τοῦτ' οὐκ εἰκός

ἦν αὐτὸν ἐκδοῦναι. πάντες γὰρ ἐπίστασθ' ὅτι κατειπὼν μὲν ἡμελλε τὸν ἐπίλοιπον χρόνον ὑπὸ τούτου κάκιστ' ἀνθρώπων ἀπολεῖσθαι, διακαρτερήσας δὲ καὶ ἐλευθέρος ἔσεσθαι καὶ μεθέξειν ὧν οὗτος ἐμὲ ἀπεστέρησεν. ἀλλ' ὅμως τοσούτῳ μέλλων πλέον ἔξειν, συνειδὼς αὐτῷ τὰ πεπραγμένα, ὑπέμεινε καὶ δίκας φεύγειν καὶ τὰς ἄλλας αἰτίας ἔχειν, ὥστε μηδεμίαν βάσανον περὶ τοῦ πράγματος τούτου γενέσθαι.

NOMISANTES οὖν πολλὰ καλῶς λέγειν περὶ τούτων τῶν τε νῦν μουσικῶν ἐνίους καὶ τῶν ἐκ φιλοσοφίας ὅσοι τυγχάνουσιν ἐμπείρως ἔχοντες τῆς περὶ τὴν μουσικὴν παιδείας, τὴν μὲν καθ' ἕκαστον ἀκριβολογίαν ἀποδώσομεν ζητεῖν τοῖς βουλομένοις παρ' ἐκείνων, νῦν δὲ νομικῶς διέλωμεν, τυτὸς τύπους μόνον εἰπόντες περὶ αὐτῶν. Ἐπεὶ δὲ τὴν διαίρεσιν ἀποδεχόμεθα τῶν μελῶν, ὡς διαφυῶσι τινες τῶν ἐν φιλοσοφίᾳ, τὰ μὲν ἠθικὰ τὰ δὲ πρακτικὰ τὰ δ' ἐνθουσιαστικὰ τιθέντες, καὶ τῶν ἀρμονικῶν τὴν φύσιν πρὸς ἕκαστα τούτων οἰκείαν, ἄλλην πρὸς ἄλλο μέρος τιθέασιν· φαμέν δ' οὐ μᾶς ἔνεκεν ὠφελείας τῇ μουσικῇ χρῆσθαι δεῖν, ἀλλὰ καὶ πλεόνων χάριν· καὶ γὰρ παιδείας ἔνεκεν καὶ καθάρσεως (τί δὲ λέγομεν κάθαρσιν, νῦν μὲν ἀπλῶς, πάλιν δὲ ἐν τοῖς περὶ ποιητικῆς ἐροῦμεν σαφέστερον) τρίτον δὲ πρὸς διαγωγὴν, πρὸς ἀνεσίαν τε καὶ πρὸς τὴν τῆς συντονίας ἀνάπαισιν· φανερόν ὅτι χρηστέον μὲν πάσαις ταῖς ἀρμονίαις, οὐ τὸν αὐτὸν δὲ τρόπον πάσαις χρηστέον· ἀλλὰ πρὸς μὲν τὴν παιδείαν ταῖς ἠθικωτάταις, πρὸς δὲ ἀκρόασιν ἐτέρων χειρουργούντων καὶ ταῖς πρακτικαῖς καὶ ταῖς ἐνθουσιαστικαῖς. Ὁ γὰρ περὶ ἐνίας συμβαίνει πάθος ψυχᾶς ἰσχυρῶς, τοῦτο ἐν πάσαις ὑπάρχει, τῷ δὲ ἦττον διαφέρει καὶ τῷ μᾶλλον· οἷον ἔλεος καὶ φόβος, ἔτι δὲ ἐνθουσιασμός. Καὶ γὰρ ὑπὸ ταύτης τῆς κινήσεως κατακώχιμοι τινὲς εἰσιν· ἐκ δὲ τῶν ἱερῶν μελῶν ὀρῶμεν τούτους, ὅταν χρῆσονται τοῖς ἐξοργιάζουσι τὴν ψυχὴν μέλεσι, καθισταμένους, ὥς περ ἱατρείας τυχύντας καὶ καθάρσεως.

ΕΠΕΙΔΗ δὲ οὐ, καθά περ οἱ παλαιοὶ νομοθέται θεῶν παῖσι νομοθετούμενοι τοῖς ἥρωσι, ὡς ὁ νῦν λόγος, αὐτοὶ τ' ἐκ θεῶν ὄντες ἄλλοις τε ἐκ τοιούτων γεγόνουσιν ἐναγοθέντες, ἀλλ' ἄνθρωποι τε καὶ ἀνθρώπων σπέρμασι νομοθετοῦμεν τὰ νῦν, ἀνεμέσθητον δὴ φοβεῖσθαι μή τις ἐγγίγνηται

τῶν πολιτῶν ἡμῖν οἷον κερασβόλος, ὅς ἀτεράμων εἰς τοσοῦτον φύσει γίγνοιτ' ἂν ὥστε μὴ τήκεσθαι, καθά περ ἐκείνα τὰ σπέρματα πυρὶ, νόμοις οὗτοι καὶ περ οὕτως ἰσχυροῖς οὖσιν ἄτηκτοι γιγνωνται. ὦν δὴ χάριν οὐκ ἐπίχαριν λέγοιμ' ἂν πρῶτον νόμον ἱερῶν περί συλήσεως. ἂν τις τοῦτο δρῇ τολμᾷ. καὶ πολίτην μὲν τῶν τεθραμμένων ὀρθῶς οὐτ' ἂν βουλοίμεθα οὔτε ἐλπιστὸν πάνυ τι νοσῆσαι ποτε ἂν ταύτην τὴν νόσον, οἰκείται δὲ ἂν τούτων καὶ ξένοι καὶ ξένων δούλοι πολλὰ ἂν ἐπιχειρήσειαν τοιαῦτα. ὦν ἔνεκα μὲν μάλιστα, ὅμως δὲ καὶ ζυμπασαν τὴν τῆς ἀνθρωπίνης φύσεως ἀσθένειαν εὐλαβούμενος, ἐρῶ τὸν τῶν ἱεροσύλων πέρι νόμον καὶ τῶν ἄλλων πάντων τῶν τοιούτων ὅσα δυσίατα καὶ ἀνίατα. προοίμια δὲ τούτοις κατὰ τὸν ἔμπροσθεν λόγον ὁμολογηθέντα προῤῥητέον ἅπασιν ὡς βραχύτατα. λέγοι δὴ τίς ἂν ἐκείνῳ διαλεγόμενος ἅμα καὶ παραμυθούμενος, δι' ἐπιθυμία κακῇ παρακαλοῦσα μεθ' ἡμέραν τε καὶ ἐπεγείρουσα νύκτωρ ἐπὶ τι τῶν ἱερῶν ἄγει συλίσοντα, τάδε, ὦ θαυμάσιε, οὐκ ἀνθρώπινόν σε κακὸν οὐδὲ θεῶν κινεῖ τὸ νῦν ἐπὶ τὴν ἱεροσυλίαν προτρέπον ἰέναι, οἷστρος δέ σέ τις ἐμφνόμενος ἐκ παλαιῶν καὶ ἀκαθάρτων τοῖς ἀνθρώποις ἀδικημάτων, περιφερόμενος ἀλιτηριώδης, δι' εὐλαβεῖσθαι χρεὼν παντὶ σθένει. τίς δ' ἐστὶν εὐλάβεια μαθέ. ὅταν σοι προσπίπῃ τι τῶν τοιούτων δογμάτων, ἴθι ἐπὶ τὰς ἀποδιοπομπήσεις, ἴθι ἐπὶ θεῶν ἀποτροπαίων ἱερὰ ἰκέτης, ἴθι ἐπὶ τὰς τῶν λεγομένων ἀνδρῶν ὑμῖν ἀγαθῶν ξηνουσίας, καὶ τὰ μὲν ἄκουε, τὰ δὲ περὶ λέγειν αὐτὸς, ὡς δεῖ τὰ καλὰ καὶ τὰ δίκαια πάντα ἄνδρα τμηῖν· τὰς δὲ τῶν κακῶν ξηνουσίας φεύγε ἀμεταστρεπτί· καὶ ἐὰν μὲν σοι δρῶντι ταῦτα λωφᾷ τι τὸ νόσημα· εἰ δὲ μὴ, καλλίω θάνατον σκεψάμενος ἀπαλλάττου τοῦ βίου.

V.

LOGIC, METAPHYSICS, AND MORAL PHILOSOPHY.

1. WHAT is the purpose of Locke's "Essay on the Human Understanding?" What propositions maintained in it were opposed to the received opinions at the time of its publication? Which of these propositions are established satisfactorily?

2. Locke says "There is a great difference between an innate law and a law of nature." What is the difference? Which kind of law was meant by those who asserted an innate moral law?

3. In a race of persons possessing no sense but that of sight, what peculiarities would occur in their mathematical, in their physical, and in their metaphysical axioms?

4. Explain Berkeley's *theory of vision*; the problem to be solved, and his solution of it.

5. What reasons does Brown give for believing that we cannot perceive *figure* by the sight? Confirm or refute this opinion.

6. What is meant by a *theory of language*? Explain the theory which supposes the inflexions of words to have been formed previously to the existence of pronouns, prepositions, &c.: and the theory which supposes these inflexions to have been formed by the coalescence of subsidiary words. What arguments and facts can be urged in favour of each opinion?

7. Do languages become more or less complex by the course of time and use? by literature? by mixture? by conquest? Illustrate your opinion by the instances of any ancient or modern languages.

8. What was the question between the *realists* and *nominalists*? What errors can you point out in each opinion, and how do you explain the formation and use of general terms?

9. Explain the nature of the philosophical systems which have been termed respectively *sensualism*, *idealism*, *scepticism*, *mysticism*. What has been held to be their relative utility and mutual influence?

10. Give reasons for considering *space* and *time* to be or not to be of the nature of substance, accident, or relation: or for any other view of them.

11. What are the *mood* and *figure* of a syllogism? Show that all geometrical reasonings may be reduced to syllogisms, and point out of what kind. What is the *conversion* of a proposition, and what the rules of the process?

12. What is meant by the *inductive method*? To what methods is it opposed, and what is the difference? Give any of the rules and classifications of this method, and any examples of the application of them.

13. What is the doctrine of the *association of ideas*? What other term has been proposed to denote this process, and what

reasons can be adduced for the use of each? Give examples of the process thus described.

14. Give a brief statement of the accounts of virtue given by Plato, Aristotle, Zeno, Epicurus; by Hobbes, Cudworth, Clarke, Hume, Locke, Hutcheson, Smith, Paley, Butler, Stewart. Into what classes do you divide these opinions?

15. What are the distinct provinces of the sciences of ethics, of jurisprudence, of casuistry? How do you decide the question whether a promise made, under the influence of fear, to a highwayman, is to be kept?

16. What is the meaning of the *social compact*? Prove or disprove the existence of such a compact. Explain any other theory of government.

17. In what sense does Butler call conscience a *superior*, or superintending faculty, when compared with passion or *impulse*? Explain distinctly the nature of this relation.

18. Explain the hypotheses distinguished by the following terms:—*pre-established harmony*; *optimism*; *sufficient reason*; *law of continuity*. Are the two last principles universally true?

19. What account does Butler give of the emotion of *resentment*, and of its use? Is it a selfish emotion?

20. What reasons, according to Butler, have we for expecting that there should be difficulties in the proof of revealed religion? Mention any of the uses of these difficulties.

21. What is the relation between poetry and prose? How do you answer the question whether a good poem can be written in prose? What are the differences and resemblances between the pleasure of harmonious prose, the pleasure of verse, and the pleasure of music?

22. Give your analysis of *wit*. Explain the difference between this and *verbal conceits*: and between *wit* and *fancy*. What reason does Stewart give why rival wits look grave at each others' jests? In the following passage, concerning ancient authors, edited by moderns, point out the verbal conceits, and the instances of wit and of fancy which are independent of these.

When dulness smiling "thus revive the wits,
But murder first and mince them all to bits.

Thus erst Medea (cruel so to save!)
 A new edition of old *Æson* gave.
 Let standard authors thus, like trophies borne,
 Appear more glorious as more hacked and torn ;
 And you, my critics ! in the chequer'd shade,
 Admire new light through holes yourselves have made.
 Leave not a foot of verse, a foot of stone,
 A page, a grave, that they can call their own :
 But spread, my sons, your glory, thin and thick,
 On passive paper and on solid brick.
 So by each bard an alderman shall sit,
 A heavy lord shall hang at every wit,
 And while in fame's triumphant car they ride,
 Some slave of mine be pinion'd to their side."

VI.

INTO GREEK PROSE.

"ACCOMPANIED by two hundred Spanish pikemen, he flew to the place of attack, and appeared upon the scene just in time to save his troops from total destruction. He placed himself at the head of his troops, and with his sword in one hand, and a shield in the other, led them against the foe. The news of his arrival, which soon spread from one end of the dyke to the other, reanimated the drooping spirits of his troops, and the contest, which the nature of the field of battle rendered more murderous, was resumed with new energy. Upon the narrow top of the dyke, which in many places did not exceed nine paces in breadth, five thousand combatants were engaged ; within this narrow space, the power of both parties was concentrated ; upon its possession depended the whole fate of the blockade. With the Antwerpens, the last bulwark of their city was at stake—with the Spaniards, the whole issue of their enterprise ; and both parties fought with that courage which nothing but desperation can inspire."

INTO GREEK TRAGIC IAMBIC VERSE.

Most sacred Fyre ! that burnest mightily
 In living breasts, ykindled first above
 Emongst th' eternall spheres and lamping sky,
 And thence pourd into man, which men call Love ;
 Not that same which doth base affections move
 In brutish mindes, and filthy lust inflame ;
 But that sweete fit that doth true beautie love,
 And choseth vertue for his dearest dame,
 Whence spring all noble deedes and never-dying fame ;

Well did Antiquity a god thee deeme,
 That over mortall mindes hast so great might,
 To order them as best to thee doth seeme,
 And all their actions to direct aright :
 The fatall purpose of divine foresight
 Thou doest effect in destined descents,
 Through deepe impression of thy secret might,
 And stirred'st up th' heroes' high intents,
 Which the late world admyres for wondrous moniments.

 INTO GREEK HEXAMETERS.

So, in the painter's animated frame,
 Where Mars embraces the soft Paphian dame,
 The little loves in sport the faulchion wield,
 Or join their strength to heave his pond'rous shield ;
 One strokes the plume in Tityon's gore embru'd,
 And one the spear, that reeks in Typhon's blood ;
 Another's infant brows the helm sustain,
 He nods his crest, and frights the shrieking train,

FIRST MATHEMATICAL PAPER.

1. DIVIDE a given line so that the rectangle of the whole and one of the parts shall be equal to the square of the other part.

Find the numbers consisting of two figures which express most nearly the proportion of the parts.

2. The three angles which contain a solid angle are greater than two and less than six right angles.

3. If a body descend down any curve by the action of gravity, the velocity acquired is the same as would have been acquired by descending by the same force down any other curve of the same perpendicular height.

4. A body being acted on by any forces, resolve them into two sets, one set being in a given plane and the other perpendicular to it.

5. Two equal bodies, acted upon by their mutual attraction, are revolving in circles about their common centre of gravity. One of them is suddenly deprived of its motion: find their motions afterwards.

6. Let $\frac{x^2}{a^2} + \frac{y^2}{b^2} + \frac{z^2}{c^2} = 1$ be the equation to a surface: find the position of all the planes which cut it in circles.

7. A paraboloid has in it a certain quantity of fluid of which the depth is h when the axis is vertical. Show that when the paraboloid is inclined through an angle θ the depth is $h \cos \theta$.

8. Explain and prove the following assertions of Newton:—

Lemma XI. Schol.—“Si fiat DB successivè ut $AD^2, DA, \frac{2}{3}AD, \frac{4}{5}AD, \frac{5}{6}AD$, etc. habebitur series infinita angulorum, contactus quorum primus est ejusdem generis cum circularibus, secundus infinitè minor, et quilibet posterior infinitè minor priore. Sed et inter duos quosvis ex his angulis potest series utrinque in infinitum pergens angulorum intermediorum inseri, quorum quilibet posterior erit infinitè major minorve priore.—Neque novit natura limitem.”

9. Give and prove Newton, first Prop. of Sect. IX.

10. Explain and prove Newton, Sect. XI. Prop. 66. Cor. 8.

"*Apsides in syzigiis suis progredientur velocius, inque quadraturis suis tardius recedent. Ob diuturnitatem vero temporis quo velocitas progressus vel tarditas regressus continuatur, fit hæc inæqualitas longe maxima.*"

What is the law and amount of this inequality?

11. A body is projected in a medium in which the resistance varies as the velocity, and is acted on by gravity. Find the curve described, and give Newton's construction for it.

12. If to any number we add the sum of the even digits, and subtract from it the sum of the odd digits, the result is divisible by 11.

13. The product of the 4 radii of the circles touching 3 lines is equal to the square of the area of the included triangle.

14. Define the error of collimation, and show how to find it in moveable and in fixed instruments.

15. The acceleration of the time of a star's rising by refraction is

$$\frac{\text{hor. ref.}}{\sqrt{\{\cos(\ell + \delta) \cos(\ell - \delta)\}}}.$$

16. What are the defects of the simple eye-glass? How are these remedied in the compound eye-piece? Describe the achromatic eye-piece.

17. The following construction is given for constructing a regular polygon of n sides on a given straight line AB . "Make ACB an equilateral triangle, CD its perpendicular. With centre C describe an arc AEB and divide it into 6 equal parts. Take the chord of $n - 6$ of these parts, and set it off along DC produced from C to F . F will be the centre of the polygon of which AB is the side."

How would you examine the accuracy of this construction?

18. Explain the nature of the surface of which the equation is

$$ax^2 - by^2 + 2cz = 0:$$

find the solid content from $x = 0, z = 0$, to $x = h, z = 0$: and compare the portions above and below the plane xy .

19. Find the equations to the shortest line which can be drawn on the surface of a spheroid.

20. In the motion of any system of bodies, determine the plane of maximum areas, and show that it is constant in position.

21. Explain the method of finding integrals by approximation, and apply it to find $\int \cos \theta^2$ between given limits.

22. Explain what is meant by the most probable result of a number of observations, and show that it is obtained by the method of least squares.

SECOND MATHEMATICAL PAPER.

1. THE price of gold is £3. 17s. $10\frac{1}{2}$ d. an ounce, and a cubic inch weighs 10 ounces. What would be the cost of gilding the surface of England (a triangle of which the base and the perpendicular are each 315 miles) with gold, .00019 of an inch thick?

2. *A* sets off from Cambridge to London, and $2\frac{1}{2}$ hours afterwards *B* starts from London for Cambridge: after 3 hours more they meet; and *A* reaches London $3\frac{1}{4}$ hours sooner than *B* reaches Cambridge. In what time does each perform the journey?

3. Give those geometrical definitions which are *used* in the proof of propositions. What other definitions would be requisite to supersede the axioms entirely? Prove Eu. I. 4; and explain why the corresponding proposition concerning spherical triangles cannot be proved in the same manner.

4. While sailing S.W., I observe two ships at anchor, one at N.N.W. and the other at W.N.W. After running 5 miles these ships are seen at N. by W. and N.W. respectively. Required their bearing and distance from each other.

5. A pyramid has for its base an equilateral triangle of which each side is 1 foot, and its slant edge is 3 feet. Required the angles which its faces make with each other.

6. A weight slides on a string which is without inertia, and has its extremities fixed: (1) find the position of rest when there is no friction: (2) find the friction requisite to sustain the weight in any other position: (3) when the weight slides freely, find the equations of motion.

7. Show that the centre of pressure of a plane coincides with its centre of percussion: the axis of motion being the intersection of the plane with the surface of the fluid.

8. Find the focus of a refracting sphere, the index of refraction being 1, 9. The diameter of the sphere being $\frac{1}{2}$ of an inch, what is the breadth of lines which through it appear like lines of $\frac{1}{10}$ inch breadth seen with the naked eye at 10 inches?

9. What is the use of observations of known stars made with a transit instrument: and the manner of making them? Prove the following formula for finding the deviation of a transit instrument from the meridian by means of a high and a low star:

$$(\tau - t) \frac{\cos \delta \cos \delta'}{\cos l \sin (\delta - \delta')}.$$

In which τ is the true difference of right ascension, and t the observed difference: δ, δ', l the declinations and latitude. Why are a *high* and *low* star selected?

10. Prove the following theorem; if $y = z \cos x$,

$$\cos mx = \pm \left\{ 1 - \frac{m^2}{1.2} y^2 + \frac{m^2(m^2 - 4)}{1.2.3.4} y^4 - \&c. \right\}$$

according as m is even or odd.

Also give and prove the formula when m is fractional.

11. Find the evolute of a common parabola, and show where it cuts the original curve.

12. In the equation

$$y = x \sqrt{\frac{1 - e^2 x^2}{1 - x^2}},$$

when e is less than 1, trace the curve, and find its area from $x = 0$ to $x = 1$.

13. Let ABC be a spherical triangle, in which C and c are constant; and let $\epsilon = \frac{\sin C}{\sin c}$. Then prove

$$\frac{da}{\sqrt{1 - e^2 \sin^2 a}} = \frac{db}{\sqrt{1 - e^2 \sin^2 b}};$$

and show that the integral of this equation is

$$\cos a \cos b + \sqrt{1 - e^2 \sin^2 c} \sin a \sin b = \cos c.$$

14. "All the particles of matter gravitate to each other with forces which are inversely as the square of the distance." State the steps by which Newton establishes this proposition, and their connexion.

15. When a small pencil of rays is refracted obliquely at a spherical surface, find the primary and secondary focal lines; and explain why they do not coincide.

16. Having given the weight and velocity of a hammer with which a nail is driven into a piece of wood by one blow, find the force requisite to draw it out : the resistance being supposed equal both ways.

17. If a fluid move *steadily* (i. e., so that the motion in the same parts of space is always the same), prove that

$$p - p_1 = P - \frac{1}{2} (v^2 - v_1^2),$$

p being the pressure at any point where the velocity is v ; p_1 the pressure at a point of the surface, and v_1 the velocity of a particle there ; and P being the pressure produced by the same forces in a fluid at rest : the density being 1.

18. What is meant by a *developable* surface ? Investigate its analytical property.

19. State the optical theories of *emanation* and of *undulation*. What facts will both explain, and what one only ? What is the principle of *interferences*, and how does it account for the fringes which accompany the shadows of minute bodies.

20. Prove the equation of the moon's motion,

$$\frac{d^2u}{d\theta^2} + u - \frac{P}{u^2} - \frac{T}{u^3} \frac{du}{d\theta} = 0.$$

What is the next step in the investigation ?

21. In planets which are oblate by their revolution, the ellipticity varies inversely as the density \times the square of the time of revolution.

22. A 's skill is to B 's as 3 : 2 ; A wants 8 games, B wants 2 ; what are their respective chances of winning ?

23. The places of the stars are to be represented by projecting them as they appear to an eye at the centre, on a *cube* circumscribing the sphere. Give the formulæ for the place of any star.

MISCELLANEOUS QUESTIONS.

1. *Roman History, &c.*

1. (α) DEFINE the extent and authority (1) of the king, (2) of the senate, (3) of the people on the accession of Servius Tullius. (β) Trace accurately the changes introduced into this government during the nineteen years following the expulsion of Tarquin; (γ) and contrast very concisely the political conditions of Rome at those two periods.

2. (α) What was the duration of the political struggle which followed, and by what event do you consider it to have been terminated? (β) Enumerate with dates some of the leading events which marked its progress. (γ) Give an outline of the Roman constitution as it existed about the time of Pyrrhus's invasion.

3. Polybius says that foreigners generally supposed the Roman government to be aristocratical: show the reason of this mistake, and mention what portion of the power was really in possession of the aristocracy when Polybius wrote.

4. (α) How far did the changes in the civil laws keep pace with those in the political? (β) How far did the Decemvirs mitigate the rigours of the regal laws? (γ) What was the object of the "Lex Porcia": what of the "Lex Valeria"? What were the three occasions (Livy x. 9.) on which the latter was renewed? (δ) What was the spirit of the Cornelian laws? what alteration was made in them by Cæsar? What was the distinction of legal penalties under the emperors with reference to the rank of their subjects?

5. In what order was the judicial power originally vested, and by what officers was it successively exercised? What was the change introduced by Caius Gracchus? What consequences are attributed to that change by Montesquieu, and with what truth?

6. (α) Trace the religious policy of the Roman government from Numa to Nero; (β) mention the great principle on which it turned; (γ) and show how far, and how far only, it deserves the praise of tolerance in its treatment of new or foreign religions. Confirm your opinions by quotations from ancient authors.

2. *Grecian History, &c.*

1. Determine the order of the plays of Aristophanes, confining yourself strictly to the internal evidence.

2. "Recentiores tamen Philosophi nobilissimi, quibus Plato secundus placuit, noluerunt se dici Peripateticos aut Academicos, sed Platonicos." Name some of these Platonics and their dates. In what did they peculiarly differ from all previous sects derived from the Academy? Explain and assign to their respective schools the following philosophical terms :—*προηγμένα, ἀκαταληψία, ἐντελεχεία, ἀπόρροιαί, πρόληψις, κατορθώματα, ἐποχή, ὀρθος λόγος.*

3. Name the three schools of Greek oratory. Of which did Cicero's enemies call him a pupil, and which did they profess to follow themselves? State the three grand divisions of the department of oratory, and instance orations belonging to each. Explain the oratorical terms :—*Loci communes, ἐνθύμημα, στάσις, ἐπαγωγή, κατασκευή.*

4. Who was the earliest Greek geographer? State the principal acquisitions made to ancient geography from the time of Herodotus to that of Strabo. Enumerate the most celebrated *περίπλοι*. Explain : *οὔτε γὰρ τῶν Γεωγράφων εἰπέ τις· ἀλλ' οὐδὲ τῶν Περιηγήτων.* Etym. M. 515. 23. Where did the ancients draw the limits of Asia and Africa? What is the object and plan of the work of Pausanias? When did he, Mela, Ptolemy, Strabo, Eratosthenes, Dionysius ὁ Περιηγητής, flourish?

5. Who were the standard Greek historians in the days of Cicero and Quintilian? What in their plans, as detailed to us, will in a great measure account for the loss of the histories which filled up the gap between the times of Xenophon and Polybius? From such plans does it appear correct to consider Diodorus as the author of the first universal history? Why does he term his work *Βιβλιοθήκη*? What extent was embraced by his history, and by that of Polybius, when perfect?

6. Give the names of some of the most noted Alexandrine grammarians, with dates. What practice of theirs was one great cause of the loss of Greek authors? What singular fact does

Valckenaer elicit from the peculiar selection of Eustathius's quotations, respecting the range of Greek literature extant in the XIIth century? What is the design of the lexicons, &c. of Mœris, Ammonius, Apollonius, Thomas Magister? Translate the following :

Γίνεται δὲ τὸ Ἰωνικὸν σχῆμα, παραλαμβανομένου ἀπαρεμφάτου ῥήματος ἀντὶ προστακτικοῦ ἐν ταῖς τοιαύταις συντάξεσιν.

Αἱ προθέσεις ὀξυτονοῦνται, καὶ ὅμως αἱ ἀντωνυμῖαι ὀρθοτονοῦνται.

7. Explain the proverbs :

Διονύσιος ἐν Κορίνθῳ.

Τὸν κολοφῶνα ἐπιτίθεναι.

Ὅρος εἰς Κυμαίους.

Ἐν Καρὶ ὁ κίνδυνος.

8. What are the contradictions of historians on the duration of the Assyrian empire? Date the rise and fall of the Macedonian monarchy in Europe, of its dominion in Asia, of the foundations of Marseilles, Syracuse, Alexandria, Byzantium, and Constantinople.

TRINITY

SCHOLARSHIP EXAMINATIONS.

1828.

I.

TRANSLATE INTO ENGLISH PROSE.

"ΕΤΙ δὲ καὶ τῷδε τινὰς ὁρῶ μεμφομένους Ἀθηναίους, ὅτι ἐνίοτε οὐκ ἔστιν αὐτοῖσι χρηματίζειν τῇ βουλῇ, οὐδὲ τῷ δήμῳ, ἐναντιὸν καθημένῳ ἀνθρώπῳ· καὶ τοῦτο Ἀθήνησι γίνεται οὐδὲν δι' ἄλλο, ἢ ὅτι διὰ τὸ πλῆθος τῶν πραγμάτων οὐχ οἷοί τε πάντας ἀποπέμπειν εἰς χρηματίζαντες. Πῶς γὰρ ἂν καὶ οἷοί τε εἶεν, οὓς τινες πρῶτον μὲν δεῖ ἐορτάσαι ἐορτάς, ὅσας οὐδεμία τῶν Ἑλληνίδων πόλεων (ἐν δὲ ταύταις ἥττον τινα δυνατόν ἐστι διαπράττεσθαι τῶν τῆς πόλεως) ἔπειτα δὲ δίκας καὶ γραφὰς καὶ εὐθύνας ἐκδικάζειν, ὅσας οὐδ' οἱ σύμπαντες ἄνθρωποι ἐκδικάζουσι· τὴν δὲ βουλήν βουλευέσθαι, πολλὰ μὲν περὶ τοῦ πολέμου, πολλὰ δὲ περὶ πόρου χρημάτων, πολλὰ δὲ περὶ νόμων θέσεως, πολλὰ δὲ περὶ τῶν κατὰ πόλιν αἰεὶ γιγνομένων, πολλὰ δὲ καὶ τοῖς συμμάχοις, καὶ φόρον δέξασθαι, καὶ νεωρίων ἐπιμεληθῆναι καὶ ἱερῶν. Ἄρα δὴ τι θαυμαστόν ἐστιν, εἰ, τοσούτων ὑπαρχόντων πραγμάτων, μὴ οἷοί τ' εἰς πᾶσιν ἀνθρώποις χρηματίζειν;

Δυσχεῖμερος δὲ αὕτη ἡ καταλεχθεῖσα πᾶσα χώρα οὕτω δὴ τί ἐστι, ἔνθα τοὺς μὲν ὀκτὼ τῶν μηνῶν ἀφόρητος οἶτος γίνεται κρυμὸς, ἐν τοῖσι

ὑδωρέκχας, πηλὸν οὐ ποιήσεις· πῦρ δὲ ἀνακαίων, ποιήσεις πηλόν. ἡ δὲ θάλασσα πηγνυται, καὶ ὁ Βόσπορος πᾶς ὁ Κιμμέριος· καὶ ἐπὶ τοῦ κρυσταλλοῦ οἱ ἐντὸς τάφρης Σκύθαι κατοικημένοι στρατεύονται, καὶ τὰς ἀμάξας ἐπελαύνουσι πέρην ἐς τοὺς Σινδοὺς. οὕτω μὲν δὴ τοὺς ὀκτῶ μῆνας διατελεῖ χειμῶν ἐών· τοὺς δ' ἐπιλοίπους τέσσερας ψύχρα αὐτόθι ἐστί. Κεχώρισται δὲ οὗτος ὁ χειμῶν τοὺς τρόπους πᾶσι τοῖσι ἐν ἄλλοισι χωρίοις γινομένοις χειμῶσι· ἐν τῷ τὴν μὲν ὥραιον οὐκ ἔει λόγον ἄξιον οὐδέν· τὸ δὲ θέρος, ὕψιν οὐκ ἀνίει. βρονταὶ τε ἡμὸς τῇ ἄλλῃ γίνονται, τηνικαῦτα μὲν οὐ γίνονται, θέρος δὲ ἀμφιλαφές· ἡν δὲ χειμῶνος βροντὴ γένηται, ὡς τέρας νενομίσταί θωμάζεσθαι. ὥς δὲ καὶ ἡν σεισμὸς γένηται ἡν τε θέρος ἡν τε χειμῶνος, ἐν τῇ Σκυθικῇ τέρας νενομίσταί. ἵπποι δὲ ἀνεχόμενοι φέρουσι τὸν χειμῶνα τοῦτον, ἡμίονοι δὲ καὶ ὄνοι οὐκ ἀνέχονται ἀρχήν· τῇ δὲ ἄλλῃ ἵπποι μὲν ἐν κρυμῶ ἔστωτες ἀποσφακελίζουσι, ὄνοι δὲ καὶ ἡμίονοι ἀνέχονται.

II.

INTO ENGLISH PROSE.

TROJANI belli scriptorem, maxime Lolli,
 Dum tu declamas Romæ, Præneste relegi :
 Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
 Planius ac melius Chrysippo et Crantore dicit.
 Cur ita crediderim, nisi quid te detinet, audi.
 Fabula, quâ Paridis propter narratur amorem
 Græcia Barbariæ lento collisa duello,
 Stultorum regum, et populorum continet æstus.
 Antenor censet belli præcidere causam :
 Quid Paris ? ut salvus regnet, vivatque beatus,
 Cogi posse negat. Nestor componere lites
 Inter Peliden festinat et inter Atriden :
 Hunc amor, ira quidem communiter urit utrumque.
 Quidquid delirant reges, plectuntur Achivi.
 Seditione, dolis, scelere, atque libidine, et irâ,
 Iliacos intra muros peccatur, et extra.

Rursus quid virtus, et quid sapientia possit,
 Utile proposuit nobis exemplar Ulyssem :
 Qui domitor Trojæ, multorum providus urbes,
 Et mores hominum inspexit ; latumque per æquor
 Dum sibi, dum sociis reditum parat, aspera multa
 Pertulit, adversis rerum immersabilis undis.
 Sirenum voces, et Circes pocula nôsti :
 Quæ si cum sociis stultus cupidusque bibisset ;
 Sub dominâ meretrice fuisset turpis et excors ;
 Vixisset canis immundus, vel amica luto sus.

Nos numerus sumus, et fruges consumere nati,
 Sponsi Penelopes, nebulones, Alcinoique
 In cute curandâ plus æquo operata juvenus ;
 Cui pulchrum fuit in medios dormire dies, et
 Ad strepitum citharæ cessatum ducere curam.
 Ut jugulent homines, surgunt de nocte latrones :
 Ut teipsum serves, non expergisceris ? Atqui
 Si noles sanus, cures hydropicus : et, ni
 Posces ante diem librum cum lumine ; si non
 Intendes animum studiis et rebus honestis,
 Invidiâ vel amore vigil torquebere. Nam cur,
 Quæ lædunt oculum, festinas demere ; si quid
 Est animum, differs curandi tempus in annum ?
 Dimidium facti, qui cœpit, habet. Sapere aude :
 Incipe. Vivendi rectè qui prorogat horam,
 Rusticus exspectat dum defluat amnis : at ille
 Labitur et labetur in omne volubilis ævum.

1. What were Horace's objects in this epistle ?
2. Give some account of Lollius.
3. What distance was Præneste from Rome ; and how situated with regard to it ?
4. Of what sect of Philosophers was Chrysippus, and when did he flourish ?
5. Of what sect was Crantor, and when did he flourish ?
6. What became of Antenor after the taking of Troy ?
7. V. 12. "Inter—et inter." Quote other examples of this con-

struction from Horace; and mention the readings proposed by Bentley. Point out Bentley's objection to this construction and Aristarchus Ante-Bentleianus's defence of it.

8. Give a short account of Ulysses.

9. V. 34. "Si noles sanus, curres hydropicus." Bentley prefers 'nolis' and 'cures' MSS. readings. Give his arguments in defence of both readings.

III.

Ἐνόμισαν γὰρ οἱ Συρακόσιοι πρὸς τὰς τῶν Ἀθηναίων ναῦς, οὐχ ὁμοίως ἀντινεναυπηγμένας, ἀλλὰ λεπτὰ τὰ πρῶραθεν ἐχούσας διὰ τὸ μὴ ἀντιπρώροις μᾶλλον αὐτοὺς ἢ ἐκ περίπλου ταῖς ἐμβολαῖς χρῆσθαι, οὐκ ἔλασσον σχήσειν, καὶ τὴν ἐν τῷ μεγάλῳ λιμένι ναυμαχίαν, οὐκ ἐν πολλῷ πολλαῖς ναυσὶν οὔσαν, πρὸς ἑαυτῶν ἔσεσθαι· ἀντίπρωροι γὰρ ταῖς ἐμβολαῖς χρώμενοι ἀναρρήξιν τὰ πρῶραθεν αὐτοῖς, στερίφοις καὶ παχέσι πρὸς κοῖλα καὶ ἀσθενῇ παίοντες τοῖς ἐμβόλοις. τοῖς δὲ Ἀθηναίοις οὐκ ἔσεσθαι σφῶν ἐν στενοχωρίᾳ οὔτε περίπλου οὔτε διεκπλουν, ᾧ περ τῆς τέχνης μάλιστα ἐπίστευον· αὐτοὶ γὰρ κατὰ τὸ δυνατόν τὸ μὲν οὐ δώσειν διεκπλεῖν, τὸ δὲ τὴν στενοχωρίαν κωλύσειν, ὥστε μὴ περιπλεῖν. τῇ τε πρότερον ἀμαθίᾳ τῶν κυβερνητῶν δοκούσῃ εἶναι, τὸ ἀντίπρωρον ξυγκροῦσαι, μάλιστα ἂν αὐτοὶ χρήσασθαι τὴν γὰρ ἀνάκρουσιν οὐκ ἔσεσθαι τοῖς Ἀθηναίοις ἐξωθουμένοις ἄλλοσε ἢ ἐς τὴν γῆν, καὶ ταύτην δι' ὀλίγου, καὶ ἐς ὀλίγον, κατ' αὐτὸ τὸ στρατόπεδον τὸ ἑαυτῶν.

στάντες δ', ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
κλήροις ἔπληαν, καὶ κατέστησαν δίφρους,
χαλκῆς ὑπαι σάλπιγγος ᾗξαν' οἱ δ' ἅμα
ἵπποις ὁμοκλήσαντες, ἡνίας χεροῖν
ἔσεισαν. ἐκ δὲ πᾶς ἐμεστώθη δρόμος
κτύπου κροτητῶν ἄρμάτων· κόνις δ' ἄνω
ῥορεῖτο· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι
ῥεῖδοντο κέντρων οὐδέν, ὥς ὑπερβάλοι
χρόας τις αὐτῶν καὶ φρυάγμαθ' ἵππικα.

ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις
 ἤφριζον, εἰσέβαλλον ἱππικαὶ πνοαί.
 κείνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων
 ἔχριμπτ' αἰεὶ σύριγγα, δεξιὸν δ' ἀνείσ
 σειραῖον ἵππον, εἶργε τὸν προσκείμενον.
 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι·
 ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι
 πῶλοι βίᾳ φέρουσιν, ἐκ δ' ὑποστροφῆς
 τελούντες ἕκτον ἔβδομόν τ' ἤδη δρόμον,
 μέτωπα συμπαίουσι Βαρκαίοις ὄχοις.
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ
 ἔθραυε, κἀνέπιπτε· πᾶν δ' ἐπίμπατο
 ναναγίων Κρισαῖον ἱππικῶν πέδον.
 γνούς δ' οὐκ Ἀθηνῶν δεινὸς ἡνιοστρέφος,
 ἔξω παρασπᾶ, κἀνακωχέυει, παρεῖς
 κλυδῶν' ἔφιππον ἐν μέσῳ κυκώμενον.

IV.

INTO ENGLISH PROSE.

Sic res Romana in antiquum statum rediit : secundæque belli res
 extemplo urbanos motus excitaverunt. C. Terentillus Arsa tribu-
 nus plebis eo anno fuit ; is, consulibus absentibus, ratus locum
 tribunitiis actionibus datum, per aliquot dies patrum superbiam ad
 plebem criminatus, maximè in consulare imperium, tamquam nimium,
 nec tolerabile liberæ civitati, invehebatur : nomine enim tantum
 minus invidiosum, re ipsa prope atrocius, quam regium, esse.
 Quippe duos pro uno dominos acceptos, immoderata, infinita potes-
 tate : qui soluti atque effrenati ipsi, omnes metus legum, omniaque
 supplicia verterent in plebem. Quæ ne æterna illis licentia sit,
 legem se promulgaturum, ut quinque viri creentur legibus de imperio
 consulari scribendis. Quod populus in se jus dederit, eo consulem
 usurum : non ipsos libidinem ac licentiam suam pro lege habituros.
 Qua promulgata lege, quum timerent patres, ne absentibus con-
 sulibus jugum acciperent, senatus a præfecto urbis Q. Fabio vocatur :
 qui adeo atrociter in rogationem latoremque ipsum est invectus, ut
 nihil, si ambo consules infesti circumstarent tribunum, relictum

minarum atque terroris sit. Insidiatum eum, et tempore capto adortum rempublicam. Si quem similem ejus priore anno, inter morbum bellumque, irati dii tribunum dedissent, non potuisse sisti. Mortuis duobus consulibus, jacente ægra civitate in colluvione omnium rerum, ad tollendum e republica consulare imperium laturum leges fuisse; ducem Volscis Æquisque ad oppugnandam urbem futurum. Quid tandem? illi non licere, si quid consules superbè in aliquem civium aut crudelitè fecerint, diem dicere; accusare his ipsis iudicibus, quorum in aliquem sævitum sit? non illum consulare imperium, sed tribunitiam potestatem invisam intolerandamque facere: quam pacatam reconciliatamque patribus de integro in antiqua redigi mala. Neque illum se deprecari, quominus pergat ut cœperit. Vos, inquit Fabius, ceteri tribuni, oramus, ut primum omnium cogitetis, potestatem istam ad singulorum auxilium, non ad perniciem universorum comparatam esse: tribunos plebem vos creatos, non hostes patribus. Nobis miserum, invidiosum vobis est, desertam rempublicam invadi; non jus vestrum, sed invidiam minueritis. Agite cum collega, ut rem integram in adventum consulum differat; ne Æqui quidem ac Volsci, morbo absumptis priore anno consulibus, crudeli superboque nobis bello institere. Agunt cum Terentillo tribuni, dilataque in speciem actione, re ipsa sublata, consules extemplo arcessiti.

1. In what year, before Christ, was C. Terentillus Arsa Tribune?

2. How were the "Æqui" and "Volsci" situated with regard to Rome?

3. By whom were the Præfectus Urbis appointed; and what, at this time, were his powers?

V.

ORATIO LATINA.

ARISTARCHUS Cantabrigiensis Academiam fortè revisens, novorum ædificiorum molem atque decus miratur, morum vestiumque mutationes inauditas culpatur, magnos bonarum artium scientiæque progressus extollit, aliaque id genus multa per literas ad amicum datas luculentè depingit.

VI.

INTO LATIN HEXAMETERS.

Slow sinks, more lovely ere his race be run,
 Along Morea's hills, the setting sun ;
 Not, as in northern climes, obscurely bright,
 But one unclouded blaze of living light !
 O'er the hush'd deep the yellow beam he throws,
 Gilds the green wave, that trembles as it glows.
 On old Ægina's rock, and Idra's isle,
 The god of gladness sheds his parting smile ;
 O'er his own regions lingering, loves to shine,
 Though there his altars are no more divine.
 Descending fast the mountain shadows kiss,
 Thy glorious gulph, unconquer'd Salamis !
 Their azure arches through the long expanse,
 More deeply purpled meet his mellowing glance,
 And tenderest tints, along their summits driven,
 Mark his gay course and own the hues of heaven ;
 Till, darkly shaded from the land and deep,
 Behind his Delphian cliff, he sinks to sleep.

INTO LATIN LYRICS.

'Tis midnight : on the mountain's brown
 The cold, round moon shines deeply down ;
 Blue roll the waters, blue the sky
 Spreads like an ocean hung on high,
 Bespangled with those isles of light,
 So wildly, spiritually bright ;
 Who ever gazed upon them shining,
 And turn'd to earth without repining,

Nor wish'd for wings to fly away,
 And mix with their eternal ray?
 The waves on either shore lay there
 Calm, clear, and azure as the air;
 And scarce their foam the pebbles shook,
 But murmur'd meekly as the brook.
 The winds were pillow'd on the waves;
 The banners droop'd along their staves,
 And, as they fell around them furling,
 Above them shone the crescent curling;
 And that deep silence was unbroke,
 Save where the watch his signal spoke,
 Save where the steed neigh'd oft and shrill,
 And echo answer'd from the hill,
 And the wide hum of that wild host
 Rustled like leaves from coast to coast,
 As rose the Muezzin's voice in air
 In midnight call to wonted prayer.

VII.

MATHEMATICAL PAPER.

1. EQUIANGULAR parallelograms are to each other in a ratio compounded of the ratios of the sides.

2. Construct a regular tetrahedron and compute the angle formed by two adjacent surfaces.

3. What is the discount of £70. 5s. 6d. due seven months hence, interest being allowed at $4\frac{1}{2}$ per cent?

4. Assign the values of x in the equation

$$\sin(x + a) = \sin(x - a).$$

5. Find integral and positive values of x in the equation

$$7x + 17y = 172.$$

6. Every equation has, at least, as many changes of sign from $+$ to $-$, or from $-$ to $+$, as it has positive and possible roots; and as many continuations of sign, from $+$ to $+$, or from $-$ to $-$, as it has negative and possible roots.

7. Explain the mode of transforming the equation of a curve from

one system of co-ordinates to another, and apply the formulæ to transform the equation

$$y^2 = 2ax + x^2$$

to a new system of rectangular co-ordinates, making angles of 45° with the former, and the co-ordinates of whose origin are 0 and $-a$ respectively.

8. Investigate the differential expression for finding the length of a curve and apply it to find the length of the cycloid.

9. Integrate $\frac{dx}{1+x+x^2}$, $\frac{x^3 dx}{\sqrt{2ax-x^2}}$ and $\frac{dx}{\cos x}$;

and find the sum of the series

$$\frac{1}{1 \cdot 3} + \frac{1}{5 \cdot 7} + \frac{1}{9 \cdot 11} + \&c.$$

to infinity.

10. Find the equation of the curve surface, traced out by one of the angles of a square, in constant contact with a spherical surface, without sliding upon its surface.

11. Find the centre of gravity of two or more bodies considered as material points.

12. A perfectly elastic ball, let fall from the top of a tower, meets another at half the height, of twice its weight, which was projected upwards from the bottom at the same time: what are their motions after collision, and when will they reach the ground?

13. What is meant by the centre of percussion, and how is it found?

14. A double convex lens is placed at a given distance from a screen, to determine the position of the object, so that the image may fall upon the screen: is this always possible?

15. State the order of the colours in the primary and secondary rainbow, and the reason of their being the inverse of each other.

16. Determine the greatest height to which water can be raised by the common pump.

17. Investigate the precession of a star in right ascension.

18. The equation of time is zero four times in the year and at very unequal intervals of time.

19. Find the law of force to the focus of the logarithmic spiral,

and find an expression for the whole time of descent from a given distance to the centre of force.

20. A body is projected from a given point in a given direction with a given velocity, and is repelled from a given point by a force varying as the distance : determine the orbit described.

21. An iron ball descends in a fluid : what is the limit of its velocity ?

22. The moon is retained in her orbit by the force of gravity.

23. Having given the moment of inertia round any axis passing through the centre of gravity of a body, to find the moment round any other axis parallel to the former.

24. If d and d' be the lengths of a degree of the meridian at the equator and at latitude λ respectively, and a and b the equatorial and polar diameters, then

$$\frac{a}{b} = \frac{\sin \lambda}{\sqrt{\left\{\left(\frac{d}{d'}\right)^{\frac{2}{3}} - \cos^2 \lambda\right\}}}.$$

25. To find the nature of the curve, whose normal bears a constant ratio to the part of the axis intercepted between the origin and the normal.

1829.

I.

TRANSLATE INTO ENGLISH PROSE.

ἘΓΩ τοίνυν, ἔφη, ὦ Σώκρατες, ὁ Ἰσχύμαχος, ἀνίστασθαι μὲν ἐξ εὐνῆς εἵθισμαι, ἡνίκα ἔτι ἔνδον καταλαμβάνοιμι, εἰ τινα δεόμενος ἰδεῖν τυγχάνοιμι. κἄν μὲν τι κατὰ πόλιν δέη πράττειν, ταῦτα πραγματευόμενος περιπάτῃ τούτῃ χρῶμαι· ἦν δὲ μηδὲν ἀναγκαῖον ἢ κατὰ πόλιν, τὸν μὲν ἵππον ὁ παῖς προάγει εἰς ἀγρόν, ἐγὼ δὲ περιπάτῃ χρῶμαι τῇ εἰς ἀγρόν ὁδῷ ἴσως ἄμεινον, ὦ Σώκρατες, ἢ εἰ ἐν τῷ ξυστῶ περιπατοίην. ἐπειδὴν δὲ ἔλθω εἰς ἀγρόν, ἦν τε μοι φυτεύοντες τυγχάνωσιν, ἦν τε νειοποι-

οὔντες, ἣν τε σπείροντες, ἣν τε καρπὸν προσκομίζοντες, ταῦτα ἐπισκεψάμενος, ὅπως ἕκαστα γίγνεται, μεταβῶνθιμίζω, εἴαν ἔχω τὶ βέλτιον τοῦ παρόντος. μετὰ δὲ ταῦτα ὡς τὰ πολλὰ ἀναβάς ἐπὶ τὸν ἵππον, ἵππασάμην ἵππασίαν, ὡς ἂν ἐγὼ δύνωμαι, ὁμοιοτάτην ταῖς ἐν τῷ πολέμῳ ἀναγκαίαις ἵππασίαις, οὔτε πλαγίου, οὔτε κατάντους, οὔτε τάφρου, οὔτε ὀχετοῦ ἀπεχόμενος· ὡς μέντοι δυνατόν, ταῦτα ποιοῦντα, ἐπιμέλομαι μὴ ἀποχωλεῦσαι τὸν ἵππον. ἐπειδὴν δὲ ταῦτα γένηται, ὁ παῖς ἐξάλισας τὸν ἵππον οἶκαδε ἀπάγει, ἅμα φέρων ἀπὸ τοῦ χώρου, ἣν τι δεώμεθα, εἰς ἅστυ. ἐγὼ δὲ τὰ μὲν βιάδην, τὰ δὲ ἀποδραμῶν οἶκαδε, ἀπεστλεγγισάμην. εἴτα δὲ ἀριστῶ, ὧ Σώκρατες, ὅσα μῆτε κενὸς μῆτε ἄγαν πλήρης διημερεύειν.

ἘΚ δὴ ὧν τοῦ περικληϊόντος οὖρεος τούτου ῥέει ποταμὸς μέγας, οὖνομα δὲ οἱ ἐστὶ Ἄκης. οὗτος πρότερον μὲν ἄρδεσκε, διαλελαμμένος πενταχοῦ, τῶν εἰρημένων τούτων τὰς χώρας, διὰ διασφάγος ἀγόμενος ἐκάστης ἐκάστοισι, ἐπεὶ τε δὲ ὑπὸ τῷ Πέρσῃ εἰσὶ, πεπόνθασι τοιόνδε. τὰς διασφάγας τῶν οὐρέων ἐνδείμας ὁ βασιλεὺς, πύλας ἐπ' ἐκάστη διασφάγι ἔστησε· ἀποκεκλημμένου δὲ τοῦ ὕδατος τῆς διεξόδου, τὸ πεδῖον τὸ ἐντὸς τῶν οὐρέων πέλαιος γίνεται, ἐνδιδόντος μὲν τοῦ ποταμοῦ, ἔχοντος ἰὲ οὐδαμῇ ἐξήλυσιν. οὗτοι ὧν, οἳ περ ἔμπροσθεν ἐώθεσαν χρᾶσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρᾶσθαι, συμφορῇ μεγάλη διαχρέωνται. τὸν μὲν γὰρ χειμῶνα ὕει σφι ὁ θεὸς, ὥσπερ καὶ τοῖσι ἄλλοις ἀνθρώποις· τοῦ δὲ θέρεος σπείροντες μελίην καὶ σήσαμον, χρητίζοντο τῷ ὕδατι. ἐπεὰν ὧν μηδὲν σφι παραδίδωται τοῦ ὕδατος, ἐλθόντες ἐς τοὺς Πέρσας αὐτοὶ τε καὶ γυναῖκες, στάντες κατὰ τὰς θύρας τοῦ βασιλέως, βοῶσι ὠρόμενοι. ὁ δὲ βασιλεὺς τοῖσι δεομένοις πνύτων μάλιστα ἐντέλλεται ἀνοίγειν τὰς πύλας τὰς ἐς τοῦτο φερούσας· ἐπεὰν δὲ διῆκορος ἡ γῆ σφέν γένηται πίνουσα τὸ ὕδωρ, αἶται μὲν αἱ πύλαι ἀποκληϊόνται, ἄλλας δ' ἐντέλλεται ἀνοίγειν ἄλλοις τοῖσι δεομένοις μάλιστα τῶν λοιπῶν.

ἘΧΟΜΕΝΗΣ δὲ τῆς Ἀμφιπόλεως οἱ Ἀθηναῖοι ἐς μέγα δέος κατέστησαν, ἄλλως τε καὶ ὅτι ἡ πόλις αὐτοῖς ἦν ὠφέλιμος ζύλων τε ναυπηγησίμων πομπῇ καὶ χρημάτων προσόδῳ, καὶ ὅτι μέχρι μὲν τοῦ Σιρρυμόνος ἦν ἰάροδος Θεσσαλῶν διαγόντων ἐπὶ τοὺς ζυμμέχους σφῶν τοῖς Λακε-

δαιμονίοις, τῆς δὲ γεφύρας μὴ κρατούντων, ἄνωθεν μὲν μεγάλης οὔσης ἐπὶ πολὺ λίμνης τοῦ ποταμοῦ, τὰ δὲ πρὸς Ἡϊόνα τριήρεσι τηρουμένων, οὐκ ἂν δύνασθαι προελθεῖν· τότε δὲ ῥαδίᾳ ἤδη ἐνομιζέτο γεγενῆσθαι. καὶ τοὺς ζυμμάχους ἐφοβούντο, μὴ ἀποστῶσιν. ὁ γὰρ Βρασιδᾶς ἔν τε τοῖς ἄλλοις μέτριον ἑαυτὸν παρῆχε, καὶ ἐν τοῖς λόγοις πανταχοῦ ἐδήλον ὡς ἐλευθερώσων τὴν Ἑλλάδα ἐκπεμφθείη. καὶ αἱ πόλεις πυνθανόμεναι αἱ τῶν Ἀθηναίων ὑπήκοοι τῆς τε Ἀμφιπόλεως τὴν ἄλωσιν καὶ ἃ παρέχεται, τὴν τε ἐκείνου πραότητα, μάλιστα δὲ ἐπήρθησαν ἐς τὸ νεωτερίζειν, καὶ ἐπεκηρυκούντο πρὸς αὐτὸν κρύφα, ἐπιπαριέναι τε κελεύοντες καὶ βουλόμενοι αὐτοὶ ἕκαστοι πρῶτοι ἀποστῆναι. καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς, ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμει ἐπὶ τοσοῦτον ὅση ὕστερον διεφάνη, τὸ δὲ πλεον βουλήσει κρίνοντες ἄσφαεῖ ἢ προνοίᾳ ἀσφαλεῖ, εἰωθότες οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπίδι ἀπερισκέπτῳ διδόναι, ὃ δὲ μὴ προσίενται, λογισμῷ αὐτοκράτορι ἐιωθεῖσθαι.

Ἐν νυκτὶ δυσκύναντα δ' ὠρώρει κακά.
 ναῦς γὰρ πρὸς ἀλλήλαισι Θρηῖκαι πνοαῖ
 ἥρεικον· αἱ δὲ, κεροτυπούμεναι βίβ
 χειμῶνι τυφῶ, σὺν ζάλῃ τ' ὀμβροκτύπῳ,
 ὥχοντ' ἀφαντοί, ποιμένος κακοῦ στρόβυ.
 ἐπεὶ δ' ἀνῆλθε λαμπρὸν ἡλίου φάος,
 ὀρώμεν ἀνθυὺν πέλαγος Αἰγαῖον νεκροῖς
 ἀνδρῶν Ἀχαιῶν, ναυτικῶν τ' ἐρειπίων.
 ἡμᾶς γε μὲν δὴ ναῦν τ', ἀκήρατον σκάφος,
 ἦτοι τις ἐξέκλεψεν, ἢ ἔρηγ' ἔσται
 θεός τις, οὐκ ἄνθρωπος, οἶακος θιγῶν.
 Τύχῃ δὲ σωτὴρ ναυστολοῦσ' ἐφέζετο·
 ὡς μὴτ' ἐν ὕμμῃ κύματος ζάλην ἔχειν,
 μὴτ' ἐξοκεῖλαι πρὸς κραταιέων χθόνα.
 ἔπειτα δ' ᾄδην πόντιον πεφηνγότες,
 λευκὺν κατ' ἥμαρ, οὐ πεποιθότες τύχῃ,
 ἐβουκολοῦμεν φροντίσιν νέον πάθος,
 στρατοῦ καμόντος καὶ κακῶς σπουδουμένου.
 καὶ νῦν ἐκείνων εἰ τις ἐστὶν ἐμπνέων,
 λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μὴ;
 ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειν δοξαζόμεν.

II.

INTO ENGLISH PROSE.

ADVERSUS hæc imperator Romanus in hanc ferè sententiam respondit. Non me fallebat, Annibal, adventus tui spe Carthaginienses et præsentem induciarum fidem, et spem pacis turbasse : neque tu id sane dissimulas, qui de conditionibus superioribus pacis omnia subtrahas, præter ea quæ jampridem in nostrâ potestate sunt. Ceterum, sicut tibi curæ est, sentire cives tuos, quanto per te onere leventur : sic mihi laborandum est, ne, quæ tunc pepigerunt, hodie subtracta ex conditionibus pacis, præmia perfidiæ habeant. Indigni quibus eadem pateat conditio, ut etiam prosit vobis fraus, petitis. Neque patres nostri priores de Sicilia, neque nos de Hispania fecimus bellum. Et tunc Mamertinorum sociorum periculum, et nunc Sagunti exscidium nobis pia ac justa induerunt arma. Vos laces-
sisse, et tu ipse fateris, et dii testes sunt : qui et illius belli exitum secundum jus fasque dederunt, et hujus dant et dabunt. Quod ad me attinet, et humanæ infirmitatis memini, et vim fortunæ reputo, et omnia quæcumque agimus subjecta esse mille casibus scio. Ceterum, quemadmodum superbè et violentè me faterer facere, si priusquam in Africam trajecissem, te tua voluntate cedentem Italia, et imposito in naves exercitu, ipsum venientem ad pacem petendam aspernarer ; sic nunc, quum prope manu conserta restitanti ac tergiversanti in Africam attraxerim, nulla sum tibi verecundia obstrictus. Proinde si quid ad ea, in quæ tum pax conventura videbatur, (quæ sint, nosti) mulctæ narium cum commeatu per inducias expugnatarum, legatorumque violatorum, adjicitur ; est quod referam ad consilium. Sin illa quoque gravia videntur, bellum parate, quoniam pacem pati non potuistis. Ita infecta pace, ex colloquio ad suos quum se recepissent, frustra verba jactata renunciant : armis decernendum esse, habendamque eam fortunam quam dii dedissent.

Quod et respublica me, et nostra amicitia hortatur, libentè facio, ut tuam virtutem, innocentiam, diligentiam, cognitam in maximis

rebus, domi togati, armati foris, pari industria administrare gaudeam. Itaque, quod pro meo iudicio facere potui, ut innocentia, consilioque tuo defensam provinciam, servatum Ariobarzanis cum ipso rege regnum, sociorum revocatam ad studium imperii nostri voluntatem, sententia mea et decreto laudarem, feci. Supplicationem decretam, si tu, quâ in re nihil fortuito, sed summa tua ratione et continentia, reipublicæ provisum est, diis immortalibus gratulari nos, quam, tibi referre acceptum mavis, gaudeo. Quod si triumphi prærogativam putas, supplicationem, et idcirco casum potius quam te laudari mavis: neque supplicationem sequitur semper triumphus, et triumpho multo clarius est, senatum judicare, potius mansuetudine et innocentia imperatoris provinciam, quam vi militum, aut benignitate deorum retentam atque conservatam esse: quod ego mea sententia censebam. Atque hæc ego idcirco ad te contra consuetudinem meam pluribus scripsi, ut, quod maximè volo, existimes me laborare, ut tibi persuadeam, me et voluisse de tua majestate quod amplissimum sim arbitratus: et quod tu maluisti, factum esse gaudere. *Vale, et nos dilige, et instituto itinere severitatem diligentiamque sociis et rei-publicæ præsta.*

INTO LATIN ALCAICS.

Daughter of Jove, relentless pow'r,
 Thou tamer of the human breast,
 Whose iron scourge and tort'ring hour
 The bad affright, afflict the best!
 Bound in thy adamantine chain
 The proud are taught to taste of pain,
 And purple tyrants vainly groan
 With pangs unfelt before, unpity'd and alone.

When first thy sire to send on earth
 Virtue, his darling child, design'd,
 To thee he gave the heav'nly birth,
 And bade to form her infant mind;
 Stern rugged nurse! thy rigid lore
 With patience many a year she bore;

What sorrow was thou badst her know,
 And from her own she learn'd to melt at others' woe.

* * * * *

Oh ! gently on thy suppliant's head,
 Dread goddess ! lay thy chast'ning hand,
 Not in thy Gorgon terrors clad,
 Nor circled with the vengeful band :
 (As by the impious thou art seen)
 With thund'ring voice and threat'ning mien,
 With screaming horror's fun'ral cry,
 Despair, and fell disease, and ghastly poverty.

Thy form benign, O goddess ! wear,
 Thy milder influence impart,
 Thy philosophic train be there,
 To soften, not to wound my heart :
 The gen'rous spark extinct revive,
 Teach me to love and to forgive ;
 Exact my own defects to scan,
 What others are to feel, and know myself a man.

III.

INTO LATIN PROSE.

WHEN a government flourishes in conquests, and is secure from foreign attacks, it naturally falls into all the pleasures of luxury ; and as those pleasures are very expensive, they put those who are addicted to them upon raising fresh supplies of money by all the methods of rapaciousness and corruption. So that avarice and luxury very often become one complicated principle of action, in those whose hearts are wholly set upon ease, magnificence, and pleasure. The most elegant and correct of all the Latin historians observes, that in his time, when the most formidable states of the world were, subdued by the Romans, the republic sunk into those two vices of a quite different nature—luxury and avarice : and

accordingly describes Catiline as one, who coveted the wealth of other men, at the same time that he squandered away his own. This observation on the commonwealth, when it was in its height of power and riches, holds good of all governments that are settled in a state of ease and prosperity. At such times men naturally endeavour to outshine one another in pomp and splendour, and having no fears to alarm them from abroad, indulge themselves in the enjoyment of all the pleasures they can get into their possession; which naturally produces avarice, and an immoderate pursuit after wealth and riches.

ORATIO LATINA.

Olarendonus noster, in exilium actus, in hunc modum locutus est.

IV.

MATHEMATICAL PAPER.

1. EQUIANGULAR parallelograms have to one another, the ratio which is compounded of the ratios of their sides.

2. If two straight lines be at right angles to the same plane, they shall be parallel to one another.

3. Required the value of the mètre of France in terms of the foot of Cremona, if 48 feet of Cremona = 56 English feet and the mètre = 39.371 English inches.

4. Solve the equations

$$(\alpha) \quad \frac{x}{7-x} + \frac{7-x}{x} = 2 \frac{9}{10}.$$

$$(\beta) \quad 1 - \sin a = 2 \sin^2 \left(x - \frac{a}{2} \right).$$

$$(\gamma) \quad ax^4 + 4x^3 - 6ax^2 + 4x + a = 0.$$

$$(\delta) \quad 11x + 5y = 100.$$

5. Prove that

$$\sin A + \sin B = 2 \sin \frac{A+B}{2} \cos \frac{A-B}{2};$$

and also that

$$e^{\theta\sqrt{-1}} = \cos \theta + \sqrt{-1} \cdot \sin \theta.$$

6. Small spherical triangles may be considered as rectilinear, without sensible error.

7. The roots of the reducing cubic equation in Des Cartes' solution of a biquadratic equation, are quadruple of the roots of the reducing cubic equation in Euler's solution.

8. Determine the position of the centre and axes of the ellipse represented by the equation

$$Ay^2 + Cx^2 + Dy + Ex + F = 0,$$

all the coefficients being supposed positive.

9. Investigate the differential expression for the radius of the circle of curvature.

What are the analytical and what the geometrical properties of the circle of curvature, and how are they dependent upon each other?

10. Integrate

$\frac{dx}{x\sqrt{(1+x^2)}}$, $\frac{dx}{(1+x^2)^3}$ (from $x = 0$ to 1), and $\frac{dx\sqrt{(1-e^2x^2)}}{\sqrt{(1-x^2)}}$ in a series which converges rapidly when e is nearly $= 1$.

11. Find the equation of the epicycloid when the radius of the generating circle is equal to the radius of the base; and determine its area.

12. In the game of whist, what is the chance of the dealer having the four aces?

13. In the lever, the velocity of the weight is to the velocity of the power as the power to the weight.

14. Prove that

$$v = \frac{ds}{dt}, \text{ and } f = \frac{dv}{dt}.$$

15. Find the length of a pendulum which would oscillate once in the period of a satellite at the earth's equator.

16. A sphere rolls down an inclined plane: find the force accelerating its descent.

17. When two or more bodies move uniformly in straight lines, their centre of gravity moves uniformly also in a straight line.

18. The power of a compound lens is the sum of the powers of the component lenses.

19. What is meant by the error of collimation in a telescope? how is it corrected.

20. Find the centre of pressure of a sluice-gate in the form of an isosceles triangle, whose base coincides with the surface of the fluid.

21. Find the precession of a star in right ascension.

22. What is the greatest number of eclipses of the sun and moon, which can happen in a year?

23. To find the law of force to the focus of the logarithmic spiral.

24. Let the force vary as $\frac{1}{(\text{dist.})^3}$, and let a body be projected in any direction from a given point, with a velocity less than that in a circle at the same distance: to determine the orbit described.

25. The length of a degree perpendicular to the meridian is always greater than that of the degree of the meridian corresponding.

26. At a given place, at a given hour, and at a given day, required the point of the compass on which a rainbow would appear.

1830.

I.

TRANSLATE INTO ENGLISH PROSE.

ΛΕΓΕΤΑΙ δὲ ὁ Ἄμασις, καὶ ὅτε ἦν ιδιώτης, ὡς φιλοπότης ἐὼν καὶ φιλοσκώμμων, καὶ οὐδαμῶς κατεσπονδασμένος ἀνὴρ· ὅπως δὲ μιν ἐπιλείποι πίνοντά τε καὶ εὐπαθέοντα τὰ ἐπιτήδεα, κλέπτεσκε αὖν περιιών. οἱ δ' ἂν μιν φάμενοι· ἔχειν τὰ σφέτερα χρήματα ἀρνεύμενον ἄγεσκον ἐπὶ μαντήϊον ὅκου ἐκάστοισι εἶη· πολλὰ μὲν δὴ καὶ ἀλίσκετο ὑπὸ τῶν μαντήϊων, πολλὰ δὲ καὶ ἀποφένγεσκε. ἐπεὶ τε δὲ καὶ ἐβασίλευσε, ἐποίησε τοιαῦτα· ὅσοι μὲν αὐτὸν τῶν θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων μὲν τῶν ἱρῶν οὔτε ἐπεμέλετο, οὔτε ἐς ἐπισκενὴν ἐδίδου οὐδέν· οὐδὲ φοιτέων ἔθνε, ὡς οὐδενὸς ἐοῦσι ἀξίοις, ψεύδεά τε μαντήϊα κεκτημένοις. ὅσοι δὲ μιν κατέδυσαν φῶρα εἶναι, τούτων δὲ, ὡς ἀληθῆως θεῶν ὁδόντων καὶ αἰψενδέα μαντήϊα παρεχομένων, τὰ μάλιστα ἐπεμέλετο.

ἮΝ δὲ ὁ μὲν τὴν γνώμην ταύτην εἰπὼν Πείσανδρος, καὶ τᾶλλα ἐκ τοῦ προφανοῦς προθυμώτατα ξυγκαταλύσας τὸν δῆμον· ὁ μέντοι ἅπαν τὸ πρᾶγμα ξυνθείς, ὅτῃ τρόπῳ κατέστη ἐς τοῦτο, καὶ ἐκ πλείστον ἐπιμεληθείς, Ἀντιφῶν ἦν, ἀνὴρ Ἀθηναίων τῶν καθ' ἐαυτὸν ἀρετῇ τε οὐδενὸς ὕστερος καὶ κράτιστος ἐνθυμηθῆναι γενόμενος, καὶ ᾧ (ᾧ) γνώη, εἰπεῖν, καὶ ἐς μὲν δῆμον οὐ παριῶν, οὐδ' ἐς ἄλλον ἀγῶνα ἐκούσιος οὐδένα, ἀλλ' ὑπόπτως τῷ πλήθει, διὰ δόξαν δεινότητος, διακείμενος, τοὺς μέντοι ἀγωνιζομένους, καὶ ἐν δικαστηρίῳ καὶ ἐν δήμῳ, πλείστα, εἰς ἀνὴρ, ὅστις ἐνμβουλευσάιτό τι, δυνάμενος ὠφελεῖν. καὶ αὐτός τε, ἐπειδὴ τὰ τῶν τετρακοσίων ἐν ὑστέρῳ μεταπεσόντα ὑπὸ τοῦ δήμου ἐκακοῦτο, ἄριστα φαίνεται τῶν μέχρις ἐμοῦ ὑπὲρ αὐτῶν τούτων αἰτιαθεὶς ὡς ξυγκατέστησε θανάτου δίκην ἀπολογησάμενος.

II.

INTO ENGLISH PROSE.

QUAMOBREM ne sit æs alienum, quod reipublicæ noceat, providendum est; quod multis rationibus caveri potest: non, si fuerit, ut locupletes suum perdant, debitores lucrentur alienum: nec enim ulla res vehementius rempublicam continet, quam fides; quæ esse nulla potest, nisi erit necessaria solutio rerum creditarum. Nunquam vehementius actum est, quam me consule, ne solveretur: armis et castris tentata res est ab omni genere hominum et ordine; quibus sic restiti, ut hoc tantum malum de republica tolleretur: nunquam nec majus æs alienum fuit, nec melius, nec facilius dissolutum est: fraudandi enim spe sublata, solvendi necessitas consecuta est. At vero hic nunc victor, tum quidem victus, quæ cogitabat, ea perfecit, cum ejus jam nihil interesset: tanta in eo peccandi libido fuit, ut hoc ipsum eum delectaret, peccare, etiam si cæusa non esset. Ab hoc igitur genere largitionis, ut aliis detur, aliis auferatur, aberunt ii, qui rempublicam tuebuntur: in primisque operam debunt, ut juris et judiciorum æquitate suum quisque teneat; et neque tenuiores propter humilitatem circumveniantur, neque locupletibus ad sua vel tenenda vel recuperanda obsit invidia: præterea quibuscunque rebus vel belli, vel domi poterunt, rempublicam augeant, imperio, agris, vectigalibus. Hæc magnorum hominum sunt: hæc apud majores nostros factitata: hæc genera officiorum qui perse-

quantur, summa utilitate reipublicæ magnam ipsi adipiscuntur et gratiam et gloriam.

Auditis Cæsaris litteris, remissa Ædilibus talis cura; luxusque mensæ, a fine Actiaci belli ad ea arma, quis Ser. Galba rerum adeptus est, per annos centum profusis sumptibus exerciti, paullatim exolvere. Caussas ejus mutationis quærere libet. Dites olim familiæ nobilium, aut claritudine insignes, studio magnificentiæ prolabebantur: nam etiam tum plebem, socios, regna colere, et collicitum: ut quisque opibus, domo, paratu speciosus, per nomen et clientelas inlustrior habebatur: postquam cædibus sævitum, et magnitudo famæ exitio erat, ceteri ad sapientiora convertere: simul novi homines e municipiis et coloniis atque etiam provinciis, in Senatum crebro adsumpti, domesticam parcimoniam intulerunt: et, quamquam fortuna, vel industria, plerique pecuniosam ad senectam pervenirent, mansit tamen prior animus. Sed præcipuus adstricti moris auctor Vespasianus fuit, antiquo ipse cultu victuque, obsequium inde in Principem, et æmulandi amor validior, quam pœna ex legibus et metus. Nisi forte rebus cunctis inest quidam velut orbis, ut, quemadmodum temporum vices, ita morum vertantur: nec omnia apud priores meliora, sed nostra quoque ætas multa laudis et artium, imitanda posteris, tulit.

III.

ἘΠΕΙ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν τότε παρόντων, καὶ οἱ στρατηγοί, καὶ οἱ λαχαγοὶ τῶν Ἑλλήνων, καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημένους κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δὲ ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμίται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. Μάλιστα δὲ αἱ τράπεζαι κατὰ τοὺς ξένους αἰετίνετο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελάμενος τὸν παρακειμένον αὐτῷ ἄρτον, διέκλα κατὰ μικρὸν, καὶ διεβρίπτει, οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπών. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτ' ἐποίουν, καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δὲ τις, Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαβρίπτειν εἴα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχόινικον ἄρτον, καὶ κρέα θέμενος ἐπὶ τὰ γόνατα, ἐδείκνυε· Κέρατα δὲ οἴνου περιέφερον, καὶ

πάντες ἐδέχοντο. Ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κερας ὁ οἰνοχόος ἦκεν, εἶπεν, ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα. Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δ' οὐπω. Ἀκούσας ὁ Σεύθης τὴν φωνήν, ἡρώτα τὸν οἰνοχόον, τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζειν γὰρ ἠπίστατο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

ἘΝ δ' ἐτίθει νειὸν μαλακὴν, πείριαν ἄρουραν.
 Εὐρεΐαν, τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 Ζεύγα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 Οἱ δ' ὅπότε στρέψαντες ἰκοῖατο τέλσον ἀρούρης,
 Τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἶνου
 Δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 Ἰέμενοι νειοῖο βαθείης τέλσον ἰκέσθαι.
 Ἢ δὲ μελαίνειτ' ὅπισθεν, ἀρηρομένη δὲ ἐφ' αἶ,
 Χρυσείῃ περ εὐῶσα· τὸ δὲ περὶ θαῦμα τέτυκτο.
 Ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι
 Ἦμων, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες·
 Δράγματα δ' ἄλλα ἰετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
 Ἄλλα δ' ἀμαλλοδετῆρες ἐν ἑλλεδανοῖσι δέοντο.

IV.

VERUM hic impransi mecum disquirite. Cur hoc?
 Dicam, si potero. Male verum examinat omnis
 Corruptus iudex. Leporem sectatus, equove
 Lassus ab indomito, vel (si Romana fatigat
 Militia assuetum græcari) seu pila velox,
 Molliter austerum studio fallente laborem,
 Seu te discus agit (pete cedentem aëra disco)
 Cum labor extuderit fastidia, siccus, inanis
 Sperne cibum vilem; nisi Hymettia mella Falerno
 Ne biberis diluta. Foris est promus, et atrum
 Defendens pisces hiemat mare; cum sale panis
 Latrantem stomachum bene leniet. Unde putas? aut
 Qui partum? Non in caro nidore voluptas
 Summa, sed in te ipso est. Tu pulmentaria quære
 Sudando: pinguem vitiis, albumque, neque ostrea,

Nec scarus, aut poterit peregrina juvare lagois.
 Vix tamen eripiam, posito pavone, velis quin
 Hoc potius, quam gallina, tergere palatum,
 Corruptus vanis rerum : quia veneat auro
 Rara avis, et picta pandat spectacula cauda :
 Tanquam ad rem attineat quicquam. Num vesceris ista,
 Quam laudas, pluma ? cocto num adest honor idem ?
 Carne tamen quamvis distat nihil hac magis illa,
 Imparibus formis deceptum te patet. Esto,
 Unde datum sentis, lupus hic Tiberinus, an alto
 Captus hiet, pontesne inter jactatus, an amnis
 Ostia sub Tusci ? laudas, insane, trilibrem
 Mullum, in singula quem minuas pulmenta necesse est.
 Ducit te species, video : quo pertinet ergo
 Proceros odisse lupos ? quia scilicet illis
 Majorem natura modum dedit, his breve pondus,
 [Jejunus rare stomachus vulgaria temnit.]
 Porrectum magno magnum spectare catino
 Vellem, ait Harpyiis gula digna rapacibus. At vos
 Præsentes Austri coquite horum obsonia ! quamvis
 Putet aper rhombusque recens, mala copia quando,
 Ægrum sollicitat stomachum ; cum rapula plenus
 Atque acidas mavult inulas. Necdum omnis abacta
 Pauperies epulis regum : nam vilibus ovis,
 Nigrisque est oleis hodie locus. Haud ita pridem
 Galloni præconis erat acipensere mensa
 Infamis : quid ? tum rhombos minus æquora alebant ?
 Tutus erat rhombus, tutoque ciconia nido,
 Donec vos auctor docuit prætorius. Ergo
 Si quis nunc mergos suaves edixerit assos,
 Parebit pravi docilis Romana juvenus.

V.

· INTO LATIN PROSE.

THE man, who is fitted out by nature and sent into the world
 with great abilities, is capable of doing great good or mischief in it.
 How great then is the duty of parents and instructors to infuse into

the untainted youth early notices of justice and honour, that so the possible advantages of good parts may not take an evil turn, nor be perverted to base and unworthy purposes. It is the business of religion and philosophy not to extinguish our passions, but to regulate and direct them to good and well-chosen objects: when these have pointed out to us which course we may lawfully steer, it is no harm to spread all our sail: if the storms and tempests of adversity should rise upon us, and not suffer us to make the haven, where we would be; it will prove no small consolation to reflect, that we have neither mistaken our course, nor fallen into calamities of our own procuring.

SUBJECT FOR LATIN THEME.

— *Vires instillat alitque*
Tempestiva quies —

VI.

INTO LATIN HEXAMETERS.

How has kind heaven adorn'd the happy land,
 And scatter'd blessings with a wasteful hand;
 But what avail her unexhausted stores,
 Her blooming mountains, and her sunny shores;
 With all the gifts that heaven and earth impart,
 The smiles of nature and the charms of art:
 While proud Oppression in her valleys reigns,
 And Tyranny usurps her happy plains.
 The poor inhabitant beholds in vain
 The fruit just red'ning and the swelling grain.
 —O liberty! thou goddess heavenly bright,
 Profuse of bliss and teeming with delight,
 Eternal pleasures in thy presence reign,
 And smiling plenty loads thy wanton train.
 Thou mak'st the gloomy face of nature gay,
 Giv'st beauty to the sun, and pleasure to the day.

INTO LATIN LYRICS.

O thou, my lyre, awake, arise,
 And hail the sun's returning force ;
 Ev'n now he climbs the northern skies,
 And health and hope attend his course.
 The gentler hours spread their wing ;
 And fancy mocking winter's night,
 With flowers and dews and streaming light,
 Already decks the new-born spring.

—O fountain of the golden day !
 Could mortal vows promote thy speed ;
 How soon before thy vernal ray
 Should each unkindly damp recede.
 How soon each hovering tempest fly,
 Whose storms for mischief arm the sky.

VII.

MATHEMATICAL PAPER.

1. TRIANGLES upon equal bases, and between the same parallels, are equal to one another.
2. Equal parallelograms, which have one angle of one equal to one angle of the other, have their sides about the equal angles reciprocally proportional, and conversely.
3. Find the radius of a sphere described about a given regular tetrahedron.
4. Multiply 54.6 by 8.93 in the duodecimal scale : and if the units in the factors be feet, express the product in square yards, feet, and inches.
5. The sides of a triangle are 17.09 and 93.451, and the angle opposite to the greater of them is $93^{\circ}.16'$: find the angle opposite to the less.

$$\log 1709 = 3.2327421,$$

$$\log 93451 = 4.9705840,$$

$$\log \sin 86^{\circ}.44' = 9.9992938,$$

$$\log \sin 10^{\circ}.31' = 9.2614519.$$

6. Explain the theory and use of the columns of proportional parts in tables of logarithms.

7. Solve the equations:

$$(\alpha) \quad \frac{ax}{a-b} + \frac{bx}{b-c} = \frac{a}{a-c}.$$

$$(\beta) \quad \frac{x}{x+2} - \frac{x-9}{3x-20} = \frac{9}{13}.$$

$$(\gamma) \quad \sin(x+a) + \cos(x+a) = \sin(x-a) + \cos(x-a).$$

8. Eliminate x from the two equations

$$\left. \begin{aligned} x^4 - (2y^2 + 1)x^2 + y^4 + y^2 - 20 &= 0 \\ x^4 - 2yx^2 + y^2 - 49 &= 0 \end{aligned} \right\}.$$

9. In a game of pure skill, if A 's skill be to B 's as 3 to 1, what is the chance of A 's winning 3 games out of 4?

10. Define a differential; and, from your definition, find the differential of a^x .

11. Draw a tangent to a cycloid and determine its area.

12. All parallelograms which circumscribe an ellipse are equal to each other.

13. In what respect are the curve surfaces represented by the equations

$$\left(\frac{x}{a}\right)^2 + \left(\frac{y}{b}\right)^2 - \left(\frac{z}{c}\right)^2 = 1,$$

$$\text{and } \left(\frac{x}{a}\right)^2 - \left(\frac{y}{b}\right)^2 - \left(\frac{z}{c}\right)^2 = 1,$$

distinguished from each other? Find the length of a normal to the former, intercepted between the surface and any one of its principal sections.

14. Integrate

$$\frac{x^2 dx}{(x+a)(x+b)}, \quad \frac{dx}{\sqrt{(ax+bx^2)}},$$

$$\frac{d\theta \cos \theta}{a + b \cos \theta}, \text{ and the equation}$$

$$(a+y) \frac{dx}{dy} = x + y - \frac{xdy}{dx}.$$

15. Find the distance of the centre of gravity of any number of given bodies from a given plane, the distance of the centre of gravity of each body from the plane being given.

16. If P (5) draws up Q (3) by means of a string passing over a fixed pulley: find the force accelerating P 's descent, and the space described in t'' (10): the weight of the string and the inertia of the pulley being neglected.

17. Investigate the conditions of equilibrium upon the screw.

18. The centres of oscillation and suspension are reciprocal.

19. Upon what do the magnifying power, brightness, distinctness, and achromatism of the astronomical telescope depend?

20. Find the deviation of a ray passing through a prism, whose refracting angle is considerable.

21. Show how to find the approximate solution of the equation, which expresses the relation between the eccentric and the mean anomaly.

22. Find the precession of a star in R.A. When is it zero?

23. Investigate a formula to express the acceleration of the time of rising of a given star by the horizontal refraction.

24. Prove that the pressure upon any portion of a vessel filled with fluid of uniform density, is equal to the weight of a column of fluid whose base is the area of the surface pressed; and altitude the perpendicular depth of its centre of gravity, below the surface of the fluid.

25. Find the law of force acting in parallel lines, by which a body may be made to describe a portion of a circle.

26. A body is projected from a given point, in a given direction, with a given velocity above a given plane: find the orbit described when it is repelled from the plane by a force varying as its distance from it.

27. Determine the attraction of an oblate spheroid upon a particle situated at its equator.

28. The moon is retained in her orbit by the force of gravity.

1831.

I.

TRANSLATE INTO ENGLISH PROSE.

Ὡς εἰπὼν, ἰστόν τε καὶ ἰστίον ἔλκετο νηός.
 Ἐμπνευσεν δ' ἄνεμος μέσον ἰστίον· ἀμφὶ δ' ἄρ' ὄπλα
 Κατάνυσαν· τάχα δέ σφιν ἐφαίνετο θαυματὰ ἔργα.
 Οἶνος μὲν πρῶτιστα βοὴν ἀνὰ νῆα μέλαιναν
 Ἠδύποτος κελάρυζ'· εὐώδης, ὥρνυτο δ' ὀδμή
 Ἀμβροσίη· ναύτας δὲ τάφος λάβε πάντας ἰδύντας.
 Αὐτίκα δ' ἀκρότατον παρὰ ἰστίον ἔζετανύσθη
 Ἄμπελος ἔνθα καὶ ἔνθα, κατεκρημνῶντο δὲ πολλοὶ
 Βότρυες· ἀμφ' ἰστόν δὲ μέλας εἰλίσσεται κισσὸς
 Ἄνθεσι τηλεθάων, χαρίεις δ' ἐπὶ καρπὸς ὀρώρει.
 Πάντες δὲ σκαλμοὶ στεφάνους ἔχον· οἱ δὲ ἰδόντες,
 Μηδεῖδην τότ' ἔπειτα κυβερνήτην ἐκέλευον
 Γῇ πελάαν· ὁ δ' ἄρα σφι λέων γένετ' ἔνδοθι νηός
 Δεινὸς ἐπ' ἀκροτάτης, μέγα δ' ἔβραχεν, ἐν δ' ἄρα μέσση
 Ἄρκτον ἐποίησεν λασιαύχενα, σήματα φαίνων·
 Ἄν δ' ἔστη μεμαυῖα· λέων δ' ἐπὶ σέλματος ἄκρου
 Δεινὸν ὑπόδρα ἰδὼν· οἱ δ' εἰς πρύμνην ἐφόβηθεν,
 Ἀμφὶ κυβερνήτην δὲ σαόφρονα θυμὸν ἔχοντα
 Ἔσαν ἄρ' ἐκπληγέντες· ὁ δ' ἐξαπίνης ἐπορούσας
 Ἀρχὸν ἔλ'· οἱ δὲ θύραζε, κακὸν μόρον ἐξαλύνοντες,
 Πάντες ὁμῶς πῆδησαν, ἐπεὶ ἶδον, εἰς ἅλα διαν,
 Δελφῖνες δ' ἐγένοντο· κυβερνήτην δ' ἐλεήσας
 Ἔσχεθε, καὶ μιν ἔθηκε πανόλβιον· εἰπέ τε μῦθον.

ΠΡΟΣ δὲ Κλείτωνα τὸν ἀνδριαντοποιὸν εἰσελθὼν ποτε, καὶ διαλεγόμενος αὐτῷ, Ὅτι μὲν, ἔφη, ὦ Κλείτων, ἀλλοίους ποιεῖς ἔργα μῆτις τε καὶ παλαιστάς καὶ πύκτας καὶ παγκρατιαστάς, ὁρῶ τε καὶ οἶδα· ὁ δὲ μάλιστα ψυχαγωγεῖ διὰ τῆς ὀψεως τοὺς ἀνθρώπους, τὸ ζωτικὸς φαίνεσθαι, πῶς

τοῦτο ἐνέφραζεν τοῖς ἀνδράσιν; Ἐπεὶ δὲ ἀπορῶν ὁ Κλειτών οὐ ταχὺ ἀπεκρίνατο, Ἄρ', ἔφη, τοῖς τῶν ζώντων εἶδεσιν ἀπεικάζων τὸ ἔργον, ζωτικώτερος ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἔφη. Οὐκοῦν τὰ τε ὑπὸ τῶν σχημάτων κατασπώμενα καὶ τὰ ἀνασπώμενα ἐν τοῖς σώμασι, καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνιέμενα ἀπεικάζων, ὁμοιότερά τε τοῖς ἀληθινοῖς καὶ πιθανώτερα ποιεῖς φαίνεσθαι; Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων τι σωμάτων ἀπομιμῆσθαι, οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις; Εἰκὸς γοῦν, ἔφη. Οὐκοῦν καὶ τῶν μὲν μαχομένων ἀπειλητικά τὰ ὁμματα ἀπεικαστέον, τῶν δὲ νενικηκότων εὐφραينوμένων ἡ ὄψις μιμητέα; Σφόδρα γε, ἔφη. Δεῖ ἄρα, ἔφη, τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῷ εἶδει προσεικάζειν.

ΕΠΙΠΟΝΟΣ δ' ἦν τοῖς Ἀθηναίοις ἡ φυλακὴ σίτου τε ἀπορίᾳ καὶ ὕδατος· οὐ γὰρ ἦν κρίνην ὅτι μὴ μία, ἐν αὐτῇ τῇ ἀκροπόλει τῆς Πύλου, καὶ αὕτη οὐ μεγάλη, ἀλλὰ διαμώμενοι τὸν κάλχηκα οἱ πλείστοι ἐπὶ τῇ θαλάσῃ ἔπινον οἶον εἰκὸς ὕδωρ. στενοχωρία τε ἐν ὀλίγῃ στρατοπεδευόμενοι ἐγίγνετο, καὶ τῶν νεῶν οὐκ ἔχουσῶν ὄρμον αἱ μὲν σίτον ἐν τῇ γῇ ἥρουντο κατὰ μέρος, αἱ δὲ μετέωροι ὥρμου. αὐθυμία τε πλείστην ὁ χρόνος παρείχε παρα λόγον ἐπιγιγνόμενος, οὗς φοντο ἡμερῶν ὀλίγων ἐκπολιορκήσιν, ἐν νήσῳ τε ἐρήμῃ καὶ ὕδατι ἀλμυρῷ χρωμένους. αἴτιον δὲ ἦν οἱ Λυκεδαίμονιοι προειπόντες ἐς τὴν νῆσον ἐσάγειν σίτον τε τὸν βουλούμενον ἀληλεμένον καὶ οἶνον καὶ τυρόν καὶ εἴ τι ἄλλο βρώμα, οἶον ἂν ἐς πολιορκίαν ξυμφέρῃ, τάξαντες ἀργυρίου πολλοῦ, καὶ τῶν Εἰλώτων τῷ ἐσαγαγόντι ἐλευθερίαν ὑπισχνόμενοι. καὶ ἐσῆγον ἄλλοι τε παρακινδυνεύοντες καὶ μάλιστα οἱ Εἴλωτες, ἀπαίροντες ἀπὸ τῆς Πελοποννήσου ὑπόθεον τύχοιεν, καὶ καταπλέοντες ἔτι νυκτὸς ἐς τὰ πρὸς τὸ πέραλος τῆς ἰήσου. μάλιστα δὲ ἐτήρουν ἀνέμῳ καταφέρεσθαι ῥῶον γὰρ τὴν φυλακὴν τῶν τρήρων ἐλάνθανον, ὅποτε πνεῦμα ἐκ κόντου εἴη· ἄπορον γὰρ ἐγίγνετο περιορμεῖν, τοῖς δὲ ἀφειδῆς ὁ κατάπλους καθεστῆκει· ἐπώκελλον γὰρ τὰ πλοῖα, τειμημένα χρημάτων, καὶ οἱ ὑπλῖται περὶ τὰς κατάρσεις τῆς νήσου ἐφύλασσον. ὅσοι δὲ γαλήνῃ κινδυνεύσειαν, ἠλίσκοντο. ἐσάνεον δὲ καὶ κατὰ τὸν λιμένα κολυμβηταὶ ὕφνδροι, καλωδίῳ ἐν ἀσκοῖς ἐφέλκοντες μήκωνα μεμελιτῶμενην καὶ λίνου σπέρμα κεκομμένον· ὧν τὸ πρῶτον λανθανόντων φυλακαὶ ὕστερον ἐγένοντο. παντὶ τε τρόπῳ ἐκάτερο ἐτεχνῶντο, οἱ μὲν ἐσπέμπειν τὰ σιτία, οἱ δὲ μὴ λανθάνειν σφᾶς.

II.

INTO ENGLISH PROSE.

LUXURIAE peregrinae origo ab exercitu Asiatico invecta in urbem est. ii primum lectos aëratos, vestem stragulam pretiosam, plagulas, et alia textilia, et quæ tum magnificæ suppellectilis habebantur, monopodia et abacos, Romam advexerunt. tum psaltriæ sambucistriæque, et convivalia ludionum oblectamenta addita epulis: epulæ quoque ipsæ, et cura et sumptu majore apparari coeptæ: tum coquus, vilissimum antiquis mancipium, et æstimatione et usu, in pretio esse; et quod ministerium fuerat, ars haberi coepta. vix tamen illa, quæ tum conspiciebantur, semina erant futuræ luxuriæ. In triumpho tulit Cn. Manlius coronas aureas cc duodecim pondo: argenti pondo ccxx millia: auri pondo m̄ccm: tetradrachmum Atticum cxxvii millia: cistophorum ccl. Philippeorum aureorum nummorum sedecim millia cccxx: et arma spoliaque multa Gallica, carpentis transvecta. duces hostium duo et quinquaginta ducti ante currum. militibus quadragenos binos denarios divisit, duplex centurioni; et stipendium duplex in pedites dedit, triplex in equites. Multi omnium ordinum, donati militaribus donis, currum secuti sunt: carminaque a militibus ea in imperatorem dicta, ut facile appareret in ducem indulgentem ambitiosumque ea dici. triumphum esse militari magis favore, quam populari celebrem.

Uno in genere relinqui videbatur vocis suffragium, quod ipse Cassius exceperat, perduellionis. Dedit huic quoque iudicio Cælius tabellam, doluitque, quoad vixit, se, ut opprimeret C. Popiliū, nocuisse et reipublicæ. Et avus quidem noster singulari virtute in hoc municipio, quoad vixit, restitit M. Gratidio, cujus in matrimonio sororem, aviam nostram, habebat, ferenti legem tabellariam. excitabat enim fluctus in simpulo, ut dicitur, Gratidius, quos post filius ejus Marius in Ægeō excitavit mari. Ac nostro quidem, cum res

esset ad ~~de~~delata, Scaurus consul, Utinam, inquit, M. Cicero, isto animo, atque virtute in summa republica nobiscum versari, quam in municipali maluisses! Quamobrem, quoniam non recognoscimus nunc leges populi Romani, sed aut repetimus ereptas, aut novas scribimus: non quid hoc populo obtineri possit, sed quid optimum sit, tibi dicendum puto. Nam Cassiæ legis culpam Scipio tuus sustinet, quo auctore lata esse dicitur. Tu, si tabellariam tuleris, ipse præstabis. nec enim mihi placet, nec Attico nostro, quantum e vultu ejus intelligo. Att. Mihi vero nihil umquam populare placuit: eamque optimam rempublicam esse duco, quam hic consul constituerat, quæ sit in potestatem optimorum. M. Vos demum, ut video, legem antiquastis sine tabella. Sed ego, etsi satis dixit pro se in illis libris Scipio, tamen libertatem istam largior populo, ut et auctoritate valeant, et utantur boni. Sic enim a me recitata lex est de suffragiis. Optimatibus nota, plebi libera sunt. Quæ lex hanc sententiam continet, ut omnes leges tolleret, quæ postea latæ sunt, quæ tegunt omni ratione suffragium, ne quis inspiciat tabellam, ne roget, ne appellet. Pontes etiam lex Maria fecit angustos. Quæ si opposita sunt ambitiosis, ut sunt fere, non reprehendo: sin valuerint tantum leges, ut ne sint ambitus: habeat sane populus tabellam, quasi vindicem libertatis, dum modo hæc optimo cuique, et gravissimo civi ostendatur, ultroque offeratur, uti in eo sit ipso libertas, in quo populo potestas honeste bonis gratificandi datur.

Hinc Agamemnonius, Trojani nominis hostis,
 Curru jungit Halesus equos, Turnoque feroces
 Mille rapit populos: vertunt felicia Bacchæ
 Massica qui rastris; et quos de collibus altis
 Aurunci misere patres, Sidicinaque juxta
 Æquora: quique Cales linquunt; amnisque vadosi
 Adcola Volturni, pariterque Saticulus asper,
 Oscorumque manus. Teretes sunt aclydes illis
 Tela: sed hæc lento mos est aptare flagello.
 Lævas cætra tegit; falcati comminus enses.

Nec tu carminibus nostris indictus abibis,
 Cēbale, quem generasse Telon Sebethide nympha
 Fertur, Teleboum Capreas quum regna teneret
 Jam senior: patriis sed non et filius arvis
 Contentus, late jam tum ditioe premebat
 Sarrastis populos, et quæ rigat æquora Sarnus,
 Quique Rufas Batulumque tenent atque arva Celennæ,
 Et quos maliferæ despectant mœnia Abellæ:
 Teutonico ritu soliti torquere cateias;
 Tegmina queis capitum raptus de subere cortex:
 Æratæque micant peltæ, micat æreus ensis.
 Et te montosæ misere in proelia Nersæ,
 Ufens, insignem fama et felicibus armis:
 Horrida præcipue cui gens, adsuetaque multo
 Venatu nemorum, duris Æquicula glebis.
 Armati terram exercent, semperque recentis
 Convectare juvat prædas, et vivere rapto.

III.

INTO LATIN PROSE.

HITHERTO Tiberius had kept within bounds; he was frugal, just in the distribution of offices, a rigid punisher of injustice in others, and an example of temperance to his luxurious court. But now, from the ninth year of his reign, it is that historians begin to trace the bloody effects of his suspicious temper.

Having no object of jealousy to keep him in awe, he began to pull off the mask entirely, and appear more in his natural character than before. He no longer adopted that wisest maxim, the truth of which has familiarised it into a proverb, that honesty is the best policy. With him, judgement, justice, and extent of thinking, were converted to slyness, artifice, and expedients adapted to momentary conjunctures. He took upon himself the interpretation of all political measures; and gave morals whatever colour he chose, by the fine-drawn speculations of his own malicious mind. He began daily

to diminish the authority of the senate; which design was much facilitated by their own aptitude to slavery; so that he despised their meanness, while he enjoyed its effects. A law at that time subsisted which made it treason to form any injurious attempt against the majesty of the people. Tiberius assumed to himself the interpretation and enforcement of this law, and extended it not only to the cases which really affected the safety of the state, but to every conjuncture that could possibly be favourable to his hatred or suspicions. All freedom was consequently banished from convivial meetings; and diffidence reigned amongst the dearest relations. The gloomy disposition and insincerity of the prince, were diffused through all ranks of men: friendship had the air of an allurements to betray; and a fine genius was but a shining indiscretion; even virtue itself was considered as an impertinent intruder, that only served to remind the people of their lost happiness.

INTO LATIN HEXAMETERS AND PENTAMETERS.

Thro' groves sequestered, dark, and still,
 Low vales, and mossy cells among,
 In silent paths the careless rill
 With languid murmurs steals along.

Awhile it plays with circling sweep,
 And lingering leaves its native plain;
 Then pours impetuous down the steep,
 And mingles with the boundless main.

O let my years thus devious glide,
 Through silent scenes obscurely calm;
 Nor wealth nor strife pollute the tide,
 Nor honour's sanguinary palm.

When labour tires, and pleasure palls,
 Still let the stream untroubled be,
 As down the steep of age it falls,
 And mingles with eternity.

IV.

1. *Grecian History, &c.*

1. STATE briefly the specific difference between the Homeric religion, and that of later Greece.

2. Sometimes let gorgeous Tragedy
In sceptred pall come sweeping by,
Presenting Thebes, or Pelops' line
Or the tale of Troy divine.

Arrange the remaining Greek Tragedies under these three heads, as far as they will come under them. What plays will be left out in this classification?

3. How are the accounts, which Herodotus gives of the Egyptians, Babylonians, Lydians, Medes and Persians, connected with each other, and with the main design of his history. Enumerate from him, with dates, the most remarkable events of the reign of Darius. What are the connecting points between his history and those of Thucydides and Xenophon?

4. What was the cause of the march of Brasidas northwards, what was its result and effect upon the Peloponnesian war, and in what year of the war did it take place? What does Thucydides mean by *τὰ ἐπὶ Θράκης*? Enumerate the chief of them, giving the history of Amphipolis from Herodotus, Thucydides, and Demosthenes. What formed its importance to Athens, according to Thucydides? What circumstances gave Thucydides peculiar means of information in this quarter?

5. What is the plan of the *Adoniazusæ* of Theocritus? Give some account of the author. Explain,

Συρακοσίαις ἐπιτάσσεις;

Ὡς εἰδῆς καὶ τοῦτο, Κορίνθιαι εἰμὲς ἄνωθεν.

How do you understand the Scholiast's words *Δωρίδι καὶ Ἰάδι διαλέκτῳ χρῆται ὁ Θεόκριτος*.

Enumerate the principal specimens of Doric extant.

6. Show the inaccuracies of the following expressions:

ποῦ δαίξω φίλος.

μὴ κάμνης λέγων,

οὐδεὶς πελαζέτω.
 θάνοι πρὶν ἂν πάθοι ταῦτα.
 οὐ μὴ πλεύσεις.
 μὴ παρῇς τὸ μὴ φράσαι.

2. *Roman History, &c.*

1. GIVE an account of the origin and constitution of the "comitia curiata," the "comitia centuriata," and the "comitia tributa." What portions of the Roman state were represented by each? What are the chief changes that took place in their authority in different ages of the republic?

2. What was the occasion of Cicero's Philippics? Briefly state the subjects of the first and second. On what particular event, then pending, do the rest hinge? Give the date of the first and last. How long did they precede Cicero's death? Briefly sketch the conduct of Octavius, from the death of Cæsar, to that of Anthony.

Explain

Utinam, Antoni, meminisses avum tuum.

Intercessio neglecta, jus tribunitium sublatum, circumscriptus a Senatu Antonius.

Consules ex Italia expulsos, cumque his Cn. Pompeium.

Doletis tres exercitus populi Romani interfectos: interfecit Antonius.

3. What, from internal evidence, is the earliest date to which Horace's Epistle to Augustus can be assigned? What authors, mentioned by him, composed the old school of Latin poetry? What fault does he find with their popularity in his day? At what period did they flourish? With what author does the new school commence, and at what period?

Explain

Pontificum libros, annosa volumina vatum.

Jam Saliare Numæ carmen qui laudat, et illud

Quod mecum ignorat.

—————arces

Montibus impositas (illustrate from his odes.)

4. Tum sibi Callaico Brutus cognomen in hoste,
 Fecit, et Hispanam sanguine tinxit humum.
 Crassus ad Euphraten aquilas, natumque suosque
 Perdidit, et lato est ultimus ipse datus.
 Parthe quid exultas? dixit Dea, signa remittes:
 Quique necem Crassi vindicet, ultor erit.

Explain the events alluded to in the above lines. What brought the Romans into Spain, and when was it finally subjugated? How was it divided under the republic? When and by what event did the Parthian power arise? Mention some of its chief conflicts with Rome. Explain the allusion in the two last lines from Virgil or Horace.

5. When was Britain first seriously invaded by the Romans? What was their first colony in it? How far did Agricola carry his arms north and west? Enumerate from Tacitus its products, and most powerful tribes. How long did the Romans stay in the island, and what defences had they raised?

Explain

Hibernia medio inter Britanniam et Hispaniam sita.

Clota et Bodotria diversi masis æstibus per immensum revectæ
 angusto terrarum spatio dirimuntur.

Natus erat Agricola, Caio Cesare tertium Cons. Idib. Junii.
 (Give the year and day according to our common reckoning.)

6. Give the different extent in which both Greek and Roman writers employ the names Africa, Libya, Asia, Gallia, Macedonia, Achaia, Hellas, Italia, Syria. How does Herodotus draw the boundary between Europe and Asia, and Asia and Africa?

VII.

FIRST MATHEMATICAL PAPER.

1. In equal circles, the angles which stand upon equal circumferences are equal to one another, whether they be at the centre or at the circumference.

2. If a straight line be at right angles to a plane, every plane which passes through it, is at right angles to that plane.

3. Multiply 47.3 by 5.94 in the duodecimal scale: and if the units in the factors be feet, express the product in square yards, feet and inches.

4. If a , b and C be two sides and the included angle of a triangle, prove that the third side or

$$c = \sqrt{\left\{ (a+b)^2 \sin^2 \frac{C}{2} + (a-b)^2 \cos^2 \frac{C}{2} \right\}}.$$

Adapt this formula to logarithmic computation

5. Explain the reason why, in certain cases, the series of Taylor is said to fail.

6. Integrate

$$\frac{dx}{\sqrt{(1+x-x^2)}}, \quad \frac{\sin^3 \theta d\theta}{\cos^4 \theta}, \quad \text{and } x^{n,x} dx$$

from $x = 0$ to $x = 1$.

7. If two weights keep each other in equilibrio upon a bent lever, and an indefinitely small motion be given to them, their centre of gravity will neither ascend nor descend.

8. What is the third law of motion, and how is it established?

9. Find expressions for the force, velocity, and periodic time in an ellipse round the focus.

10. When any number of forces act upon a body, show that the plane on which the sum of the projections of the moments is a *maximum*, is perpendicular to the planes with respect to which this sum is 0.

11. The limb of a quadrant is divided into spaces of 5' each, and eleven divisions of the limb correspond to ten divisions of the vernier: to what accuracy will the instrument read off?

12. Explain the principle of the Hydrometer.

13. In the astronomical telescope, the magnifying power is increased by increasing the convexity of the eye-glass: within what limits is this increase confined?

14. Is the aberration of the moon a *sensible* quantity?

15. Find the precession in right ascension.

VIII.

SECOND MATHEMATICAL PAPER.

1. In right-angled triangles, the rectilineal figure described upon the side opposite to the right angle is equal to the similar and similarly described figures upon the sides containing the right angle.

Give a definition of *similar figures* which does not include *superfluous* conditions.

2. What is the value of £1750. 3s. 4d. 3 per cent. stock, at $81\frac{1}{4}$ per cent.?

3. Prove that $(a^m)^n = a^{mn}$, when m and n are general symbols.

4. If there are $m + n$ unknown quantities and only m independent equations, then n of the unknown quantities must be considered as perfectly arbitrary and indeterminate in value.

5. Solve the equation :

$$x^3 - 15x + 4 = 0$$

$$\log 2 = .30103 \quad \log \cos 79^\circ . 42' = 9 . 25237$$

$$\log 5 = .69897 \quad \log \cos 33^\circ . 36' = 9 . 92144$$

$$\log 37321 = 4 . 59196 \quad \log \cos 36^\circ . 34' = 9 . 95154$$

$$\log 2679 = 3 . 42785 \quad \log \cos 86^\circ . 34' = 8 . 77733.$$

6. Prove Napier's rules, when the complement of one of the angles is the middle part.

7. Investigate the differential expression for the length of a curve.

8. Trace the curve whose equation is

$$y^2 = (x - a)^2 \cdot \left(\frac{x - 2a}{x} \right),$$

and determine its conjugate point, *minimum* ordinate and asymptote.

9. If $y = f(z + xu)$, where u is a function of y , then

$$\frac{dy}{dx} = u \frac{dy}{dz}.$$

10. There is a heap of 12 cards, 5 of which are spades, 4 clubs and 3 diamonds: what is the chance, that in taking 3 cards from the heap, there will be one of each kind?

11. Determine the *latus rectum*, position of the focus and axis of the parabola, whose equation is

$$ay^2 + bx + cy + d = 0.$$

12. Resolve the expression

$$\frac{x^2 - 3x + 2}{x^3 - 7x^2 + 12x},$$

into partial fractions.

13. Is there any case in which the logarithm of a negative quantity is possible?

14. Are the first principles of Statics physical truths or mathematical assumptions?

15. If the length of a seconds pendulum be 39.1386 inches, what must be the length of a pendulum which loses 4" in 24 hours, the force of gravity being diminished by $\frac{1}{10000}$ th part of the whole?

16. Find the range and time of flight of a projectile passing through the point of projection.

17. Is there any single force which is equivalent to two equal and parallel forces, which act in opposite directions?

18. Explain the mode in which Newton analyzed the solar light.

19. If a be the height of the fixed valve in the common pump, b the length of the stroke, and h the height of a column of water in equilibrio with the atmosphere, the water will not rise above the piston unless b be greater than $\frac{(a+b)^2}{4h}$.

20. Find the principal focus of a double concave lens.

21. The right ascension of γ Draconis is

$$268^{\circ}. 2'. 40'', \text{ its latitude is } 74^{\circ}. 56'. 36'',$$

and the obliquity of the ecliptic is $23^{\circ}. 27'. 52''$: find its angle of position:

$$\log \cos 268^{\circ}. 2'. 40'' = 8.5255869$$

$$\log \sin 23^{\circ}. 27'. 52'' = 9.6000816$$

$$\log \cos 74^{\circ}. 56'. 36'' = 9.4144395$$

$$\log \sin 2^{\circ}. 56'. 53'' = 8.7112290.$$

22. To find the law of force tending to the centre of the ellipse.

23. When the force varies inversely as (dist)³; from the requisite data, find the path of a projectile, the velocity being less than that in a circle at the same distance.

24. If a person holding a thin cylindrical rod by one extremity, strike it against an obstacle ; at what point must the stroke take place, so that it may cause no jar to the hand ?

25. Express the distance of a point from the Earth's centre, in terms of the latitude.

ST. JOHN'S

FELLOWSHIP EXAMINATIONS.

1828.

I.

TRANSLATE INTO ENGLISH PROSE, AND LATIN LYRIC VERSE.

ΧΟ. ΠΟΤΕΡ' ἄρα πρότερ' ἐπιστένω,

πότερα τέλεα περαιτέρω,

δύσκριτ' ἔμοιγε δυστάνψ.

τάδε μὲν ἔχομεν ὄρῃν δόμοις,

τάδε δὲ μέλλομεν ἐπ' ἐλπίσι.

κοινὰ δ' ἔχειν τε καὶ μέλλειν.

εἴθ' ἀνεμόεσσά τις

στροφή.

γένοιτ' ἔπουρος ἐστιῶτις αὔρα,

ἢ τις μ' ἀποικίσειεν ἐκ τόπων, ὅπως

τὸν Ζηγὸς ἄλκιμον γόνον

μὴ ταρβαλέα θάνοιμι

μοῦνον εἰσιδοῦσ' ἄφαρ

ἐπεὶ ἐν δυσαπαλλάκτοις οὐδύναις

χωρεῖν πρὸς δόμον λέγουσιν

ἄσπετόν τι θαῦμα.

ἀγχοῦ δ' ἄρα κοῦ μακρὰν

ἀντιστρ.

προὔκλαιον, ὀξύφωνος ὡς ἀηδών.

ἔνων γὰρ ἐξόμιλος ἦδε τις βᾶσις.

πᾶ δ' αὖ φορεῖ νιν ; ὡς φίλον
 προκηδομένην βαρείαν
 ἄψοφον φέρει βάσιν.
 αἶ, αἶ, αἶ· ὃδ' ἄναυδος φέρεται.
 τί χροῇ, θανόντα νιν, ἢ καθ'
 ἔπνον ὄντα, κρίναι ;

- ΔΙ. Οἵμοι τάλας, μυττωτόν ὃσον ἀπώλεσα.
 ἀλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὀδί.
 χαῖρ' Ἀμφίθεε.
- ΑΜ. μῆπω, πρὶν ἂν γε σῶ τρέχων.
 δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
- ΔΙ. τί δ' ἐστίν ;
- ΑΜ. ἐγὼ μὲν δεῦρό σοι σπονδὰς φέρων
 ἔσπευδον· οἱ δ' ὠσφροντο πρεσβυταί τινες
 Ἀχαρνικοί, στιπτοὶ γέροντες, πρίνινοι,
 ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνινοι.
 ἔπειτ' ἀνέκραγον πάντες· ὦ μιαιώτατε,
 σπονδὰς φέρεις, τῶν ἀμπέλων τετμημένων ; —
 κῆς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων·
 ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον, κῆβόων.
- ΔΙ. οἱ δ' οὖν βοώντων. ἀλλὰ τὰς σπονδὰς φέρεις ;
- ΑΜ. ἔγωγε, φημί, τρία γε ταυτὶ γεύμετα.
 αὐται μὲν εἰσι πεντέτεες. γεῦσαι λαβῶν.
- ΔΙ. αἰβοῖ.
- ΑΜ. τί ἐστίν ;
- ΔΙ. οὐκ ἀρέσκουσιν μ', ὅτι
 ὄζουσι πίττης, καὶ ταρασκευῆς νεῶν.
-

- ΑΓ. Οἰκείος αὐτὸν ὦλεσ' ἀρμάτων ὄχος,
 ἀραὶ τε τοῦ σοῦ στόματος, ἃς σὺ σφ' πατρὶ
 πόντου κρέοντι παιδὸς ἡράσω πέρι.
- ΘΗ. ὦ θεοί, Πόσειδόν θ', ὡς ἄρ' ἦσθ' ἐμὸς πατήρ,

ὀρθῶς ἀκούσας τῶν ἐμῶν κατενυγμάτων.
 πῶς καὶ διώλετ' εἰπέ. τῷ τρόπῳ δίκης
 ἔπαισεν αὐτὸν ῥόπτρον αἰσχύναντ' ἐμέ ;
 ΑΓ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας
 ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας,
 κλαόντες· ἦλθε γάρ τις ἄγγελος λέγων,
 ὡς οὐκ ἔτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα
 Ἴππῶλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.
 ὁ δ' ἦλθε ταῦτό δακρύων φέρων μέλος
 ἡμῖν ἐπ' ἀκταῖς· μυρία δ' ὀπισθόπους
 φίλων ἄμ' ἔστειχ' ἡλίκων ὁμήγηρις.
 χρόνῳ δὲ δὴ ποτ' εἶπ', ἀπαλλαχθεὶς γόων·
 τί ταῦτ' ἀλύω ; πειστέον πατρὸς λόγοις·
 ἐντύνεθ' ἵππους ἄρμασι ζυγηφόρους,
 δμῶες. πόλις γὰρ οὐκ ἔτ' ἐστὶν ἣδ' ἐμοί.
 τουνθένδε μέντοι πᾶς ἀνὴρ ἠπείγετο,
 καὶ θᾶσσον, ἢ λέγοι τις, ἐξηρτυμένας
 πῶλους παρ' αὐτὸν δεσπότην ἐστήσαμεν·
 μάρπτει δὲ χερσὶν ἡνίας ἀπ' ἄντυγος,
 αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα.

Ἐξ ἐπὶ πεντήκοντα, Σιμωνίδης, ἤραο ταύρους
 Καὶ τρίποδας, πρὶν τόνδ' ἀνθέμεναι πίνακα.
 Τουσακί δ' ἱμερόεντα διδασκόμενος χορὸν ἀνδρῶν,
 Εὐδύζον νίκας ἀγλαὸν ἄρμ' ἐπέβης.

Translate and explain this Epigram. What kind of "Chorus" is here meant, and why is the "Bull" introduced ?

II.

INTO GREEK PROSE.

At sperat adolescens, diu se victurum: quod sperare idem senex non potest. Insipienter sperat: quid enim stultius, quam incerta pro certis habere, falsa pro veris? Senex, ne quod speret quidem habet. At est eo meliore conditione quam adolescens, cum

id, quod ille sperat, hic jam consecutus est. Ille vult diu vivere : hic diu vixit. Quanquam, ô dii boni ! quid est in hominis vita diu ? da enim supremum tempus : expectemus Tartessorum regis ætatem : fuit enim, ut scriptum video, Arganthonius quidem Gadibus, qui octoginta regnavit annos, centum et viginti vixit. Sed mihi ne diuturnum quidem quidquam videtur, in quo est aliquid extremum : cum enim id advenit, tunc illud, quod præteriit, effluxit : tantum remanet, quod virtute et recte factis consecutus sis. Horæ quidem cedunt, et dies, et menses, et anni : nec præteritum tempus unquam revertitur, nec, quid sequatur, sciri potest. Quod cuique temporis ad vivendum datur, eo debet esse contentus. Neque enim histrioni, ut placeat, peragenda est fabula, modò, in quocumque fuerit actu, probetur ; neque sapienti usque ad plaudite vivendum : breve enim tempus ætatis satis est longum ad benè honestèque vivendum. Sin processeris longiùs, non magis dolendum est, quàm agricolæ dolent, præterita verni temporis suavitate, æstatem autumnumque venisse. Ver enim, tanquam adolescentiam significat, ostenditque fructus futuros : reliqua tempora demetendis fructibus et percipiendis accommodata sunt : fructus autem senectutis est, ut sæpe dixi, antè partorum bonorum memoria et copia.

III.

INTO ENGLISH PROSE.

NOTA per eos dies Junii Blæsi mors, et famosa fuit ; de qua sic accepimus : gravi corporis morbo æger Vitellius, Servilianis hortis, turrim vicino sitam collucere per noctem crebris luminibus animadvertit : sciscitanti caussam, ' apud Cæcinam Tuscum epulari multos, præcipuum honore Junium Blæsum ' nuntiatur ; cetera in majus, de ' apparatu, et solutis in lasciviam animis ; ' nec defuere, qui ipsum Tuscum et alios, sed criminosius Blæsum incusarent, ' quod ægro principe lætos dies ageret : ' ubi asperatum Vitellium, et posse Blæsum perverti, satis patuit iis qui principum offensas acriter speculantur, datæ L. Vitellio delationis partes : ille insensus Blæso, æmulatione prava, quod eum omni dedecore maculosum, egregia

fama anteibat, cubiculum imperatoris reserat : filium ejus sinu complexus, et genibus accidens, causam confusionis querenti, 'non se proprio metu, nec sui anxium, sed pro fratre, pro liberis fratribus, preces lacrymasque attulisse : frustra Vespasianum timeri, quem tot Germanicæ legiones, tot provinciæ virtute ac fide, tantum denique terrarum ac maris immensis spatiis arceat ; in urbe ac sinu cavendum hostem, Junios Antoniosque avos jactantem, qui se stirpe imperatoria, comem ac magnificum militibus ostendet : versas illuc omnium mentes, dum Vitellius amicorum inimicorumque negligens, fovet æmulum, principis labores e convivio prospectantem : reddendam pro intempestiva lætitia mœstam et funebrem noctem, qua sciat et sentiat vivere Vitellium, et imperare, et si quid fato accidat, filium habere.'

IV.

INTO ENGLISH PROSE.

XO. ΟΥ τοι σοὶ μούνα, τέκνον, στροφή β.

ἄχος ἐφάνη βροτῶν,

πρὸς ὃ τι σὺ τῶν ἔνδον εἰ περισσά,

οἷς ὁμόθεν εἶ καὶ γονᾶ ξύναιμος,

οἷα Χρυσόθεμις ζῶει καὶ Ἰφιδάνασσα,

κρυπτᾶ τ' ἀχέων ἐν ἡβᾳ

ὄλβιος, ὃν ἂ κλεινὰ

γαῖα ποτὲ Μυκηναίων

δέξεται εὐπατρίδαν, Διὸς εὖφρονι

βήματι μολόντα τάνδε γὰν Ὀρέσταν.

ΗΑ. ὅν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος,

τάλαιν', ἀνύμφευτος αἰὲν οἰχυνῶ,

δάκρυσι μυδαλέα, τὸν ἀνήνυτον

οἷτον ἔχουσα κακῶν· ὁ δὲ λάθεται

ὦν τ' ἔπαθ', ὦν τ' ἐδάη. τί γὰρ οὐκ ἔμοι

ἔρχεται ἀγγελίας ἀπατώμενον;

αἰὶ κὰν γὰρ ποθεῖ,

ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

ΧΟ. θάρσει μοι, θάρσει, τέκνον. ἀντιστ. β'.
 μέγας ἔτ' ἐν οὐρανῷ
 Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει·
 φ' τὸν ὑπεραλγῇ χόλον νέμουσα,
 μήθ' οἷς ἐχθαίρεις ὑπεράχθεο, μήτ' ἐπιλάβον.
 χρόνος γὰρ εὐμαρῆς θεός.
 οὔτε γὰρ ὁ τὰν Κρίσαν
 βουνόμον ἔχων ἀκτάν
 παῖς Ἀγαμεμνονίδας ἀπερίτροπος,
 οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω.

INTO ENGLISH PROSE AND LATIN LYRICS.

ΧΡΥΣΕΑ φόρμιγξ, Ἀπόλλωνος
 καὶ ἰοπλοκάμων
 Σύνδικον Μοισᾶν κτέανον·
 Τᾶς ἀκούει μὲν βᾶσις, ἀγλαΐας ἀρχά,
 Πείθονται δ' αἰοῖδοι σάμασιν,
 Ἀγχιχώρων ὅπότεν τῶν φροιμίων
 Ἀμβολαῖς τεύχης ἐλελιζόμενα.
 Καὶ τὸν αἰχματὰν κεραυνὸν σβεννύνεις
 Ἀενάου πυρός. Εὖ-
 δεῖ δ' ἀνὰ σκάπτῳ Διὸς αἰετὸς, ὦ-
 κείαν πτέρυν' ἀμφοτέρω-
 θεν χαλάξαις,
 Ἀρχὸς οἰωνῶν· κελαινῶ-
 πιν δ' ἐπὶ οἱ νεφέλαν
 Ἀγκύλῃ κρατὶ, γλεφάρων
 Ἀδὺ κλαῖστρον, κατέχευας. Ὅ δὲ γνώσων
 Ὑγρὸν νῶτον αἰωρεῖ, τεαῖς
 Ῥιπαῖσι κατασχόμενος. Καὶ, γὰρ βια-
 τὰς Ἄρης, τραχεῖαν ἄνενθε λιπὼν
 Ἐγγέων ἀκμάν, ἱαίνει καρδίαν
 Κῶματι. Κῆλα δὲ καὶ
 Δαιμόνων θέλγει φρένας, ἀμφὶ τε Λα-
 τοῖδα σοφίᾳ βοθυκόλ-
 πων τε Μοισᾶν,

Ὅσσα δὲ μὴ πεφίληκε
 Ζεὺς, ἀνύζονται βοᾶν
 Περὶδων αἶοντα,
 Γᾶν τε καὶ πόντον κατ' ἀμαιμάκετον·
 Ὅς τ' ἐν αἰνῇ Ταρτάρῳ κεί-
 ται, θεῶν πολέμος,
 Τυφῶς ἑκατοντακάρανος· τὸν ποτε
 Κιλίκιον θρέψεν πολυώ-
 νυμον ἄντρον· νῦν γε μᾶν
 Ταί θ' ὑπὲρ Κύμας ἀλιερκέες ὄχθαι
 Σικελία τ' αὐτοῦ πιέζει
 Σπέρνα λαχνάεντα· κίων
 Δ' οὐρανία συνέχει,
 Νιφόεσσ' Αἴτνα πάνετες
 Χιώνος ὀξείας τιθήνα·
 Τᾶς ἐρεύνονται μὲν ἀπλά-
 του πυρὸς ἀγνόταται
 Ἐκ μυχῶ, παγαί· ποταμοὶ
 Δ' ἀμέραισιν μὲν προχέοντι ῥόον καπνοῦ
 Αἶθων· ἀλλ' ἐν ὄρφναισιν πέτρας
 Φοίνισσα κυλινδομένα φλόξ ἐς βαθεῖ-
 αν φέρει πόντου πλάκα σὺν πατάγῃ.

V.

INTO ENGLISH PROSE.

TERTIA pars rerum Libyæ, si credere famæ
 Cuncta velis : at si ventos cœlumque sequaris,
 Pars erit Europæ : nec enim plus littora Nili;
 Quam Scythicus Tanais primis a Gadibus absunt :
 Unde Europa fugit Libyen, et littora flexu
 Oceano fecere locum : sed major in unam
 Orbis abit Asiam : nam cum communiter istæ
 Effundant Zephyrum, Boreæ latus illa sinistrum

Contingens, dextrumque Noti, discedit in ortus,
 Eurum sola tenens. Libycæ quod fertile terræ est,
 Vergit in occasus : sed et hæc non fontibus ullis
 Solvitur : Arctos raris Aquilonibus imbres
 Accipit, et nostris reficit sua rura serenis.
 In nullas vitiatur opes ; non ære, nec auro
 Excoquitur, nullo glebarum crimine, pura,
 Et penitus terra est : tantum Maurusia genti
 Robora divitiæ, quarum non noverat usum :
 Sed citri contenta comis vivebat, et umbra.
 In nemus ignotum nostræ venere secures :
 Extremoque epulas, mensasque petivimus orbe.
 At quæcunque vagam Syrtim complectitur ora
 Sub nimio projecta die, vicina perusti
 Ætheris, exurit messes, et pulvere Bacchum
 Enecat, et nulla putris radice tenetur.
 Temperies vitalis abest : et nulla sub illa
 Cura Jovis terra est : Natura deside torpet
 Orbis, et immotis annum non sentit arenis.
 Hoc tam segne solum raras tamen exerit herbas,
 Quas Nasamon gens dura legit, qui proxima ponto
 Nudus rura tenet, quem mundi barbara damnis
 Syrtis alit : nam littoreis populator arenis
 Imminet, et nulla portus tangente carina,
 Novit opes : sic cum toto commercia mundo
 Naufragiis Nasamones habent.

SUBJECT FOR LATIN THEME :

Qui nimis laudat, lædit.

1830.

I.

TRANSLATE INTO ENGLISH PROSE.

- ΕΡΜ. Ὡ σοφώτατοι γεωργοί, τὰ μὰ δὴ ξυνίετε
 ῥήματ', εἰ βούλεσθ' ἀκούσαι τήνδ', ὅπως ἀπώλετο.
 πρῶτα μὲν γὰρ αὐτῆς ἦρξε Φειδίας πράξας κακῶς·
 εἴτα Περικλῆς φοβηθεὶς μὴ μετάσχοι τῆς τύχης,
 τὰς φύσεις ὑμῶν δεδουκῶς καὶ τὸν αὐτοδαῖ τρόπον,
 πρὶν παθεῖν τι δεινὸν αὐτὸς ἐξέφλεξε τὴν πόλιν·
 ἐμβαλὼν σπινθῆρα μικρὸν Μεγαρικοῦ ψηφίσματος,
 ἐξεφύσησεν τοσοῦτον πόλεμον, ὥστε τῷ καπνῷ
 πάντας Ἑλλήνας δακρῦσαι, τοὺς τ' ἐκεῖ τοὺς τ' ἐνθάδε.
 ὥς δ' ἀπαῖξ τὸ πρῶτον ἄκουσ' ἐψόφησεν ἄμπελος,
 καὶ πίθος πληγεὶς ὑπ' ὀργῆς ἀντελάκτισεν πίθῳ,
 οὐκέτ' ἦν οὐδεὶς ὁ παύσων, ἥδε δ' ἠφάνιζετο.
- ΤΡΥ. ταῦτα τοίνυν μὰ τὸν Ἀπόλλω ἡ γὼ πεπύσμην οὐδενός,
 οὐδ' ὅπως αὐτῇ προσήκοι Φειδίας ἡγκύη.
- ΧΘ. οὐδ' ἔγωγε, πλήν γε νυνί. ταῦτ' ἄρ' εὐπρόσωπος ἦν,
 οὔσα συγγενῆς ἐκείνου, πολλὰ γ' ἡμᾶς λανθάνει.

-
- ΑΓ. ΤΟΥΤ' ἐστὶν ἥδη καποθανυμάσαι πρέπον.
 ὥς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σὺ που παρῶν
 ἔξιοσθ', ὑψηγητῆρος οὐδενὸς φίλων,
 ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος.
 ἐπεὶ δ' ἀφῆκε τὸν καταρράκτην ὁδὸν
 χαλκοῖς βάθροισι γῆθεν ἐφῆζωμένους,
 ἔστη κελεύθων ἐν πυλυσχίστων μιᾷ,
 κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
 Περὶθον τε κεῖται πίστ' αἰεὶ ξυνθήματα·
 ἀφ' οὗ μέγας στάς, τοῦ τε Θορκίου πέτρου,

κοίλης τ' ἀχέρδου, καπὸ λαΐνου τάφου,
καθέζετ'· εἴτ' ἔλυσε δυσπινεῖς στολάς·
κᾶπειτ' αὔσας παῖδας, ἥνωγει βυτῶν
υδαίων ἐνεγκεῖν λουτρά καὶ χοάς ποθεν·
τῷ δ' εὐχλόσῳ Δήμητρος εἰς ἐπόψιον
πάγον μολούσα, τάσδ' ἐπιστολάς πατρὶ
ταχεῖ πόρευσαν ξὺν χρόνῳ, λουτροῖς τέ νιν
ἐσθῆτί τ' ἐξήσκησαν, ᾗ νομίζεται.

TON δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
τοξότα, λωβητῆρ, κέρρα ἀγλαέ, παρθενοπῖπα,
εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
οὐκ ἄν τοι χαρίσμησι βιώς καὶ ταρφέες ἰοί·
νῦν δέ, μ' ἐπιγράψας ταρσὸν ποδὸς, εὔχεται αὐτῶς.
οὐκ ἀλέγω, ὥς εἰ με γυνὴ βάλοι, ἢ πάϊς ἄφρων·
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο,
ἦ τ' ἄλλως ὑπ' ἐμείῳ, καὶ εἰ κ' ὀλίγον περ ἐπαῦρη,
ὄξυ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησι.

II.

INTO ENGLISH PROSE.

LUCE primâ, Sabinus, antequam invicem hostilia cœptarent, Cornelium Martialem, e primipularibus, ad Vitellium misit, "cum mandatis et questu, quodd pacta turbarentur. Simulationem prorsus et imaginem deponendi imperii fuisse, ad decipiendos tot inlustres viros. Cur enim e rostris fratris domum, imminensem foro, et irritandis hominum oculis, quàm Aventinum et penates uxoris petisset? Ita privato, et omnem principatûs speciem vitanti, convenisse: contrâ Vitellium in palatium, in ipsam imperii arcem regressum. Inde armatum agmen emissum: statam innocentium cædibus celeberrimam Urbis partem: ne Capitolio quidem abstineri. Togatum nempe se, et unum e senatoribus, dum inter Vespasianum

ac Vitellium proeliis legionum, captivitativibus urbium, deditionibus cohortium judicatur. Jam, Hispaniis, Germanisque, et Britannia, desciscentibus, fratrem Vespasiani mansisse in fide, donec ultro ad conditiones vocaretur. Pacem et concordiam victis utilia; victoribus tantum pulchra esse. Si conventionis poeniteat, non se, quem perfidia deceperit, ferro peteret; non filium Vespasiani, vix puerem. Quantum, occisis uno sene, et uno juvene, profici? iret obviam legionibus, de summa rerum illic certaret: caetera secundum eventum proelii cessura." Trepidus ad haec Vitellius, pauca purgandi sui causam respondit, culpam "in militem" conferens, "cujus nimio ardori imparem esse modestiam suam." Et monuit Martialem, "ut per secretam aedium partem occulte abiret, ne a militibus internuntius invisa pacis interficeretur." Ipse neque jubendi, neque vetandi potens, non jam Imperator, sed tantum belli causa erat.

III.

INTO GREEK PROSE.

THEREFORE since custom is the principal magistrate of man's life, let men by all means endeavour to obtain good customs. Certainly custom is most perfect, when it beginneth in young years: this we call education, which is, in effect, but an early custom. So we see in languages, the tongue is more pliant to all expressions and sounds, the joints are more supple to all feats of activity and motions in youth than afterwards. For it is true, that late learners cannot so well take the ply, except it be in some minds that have not suffered themselves to fix, but have kept themselves open and prepared to receive continual amendment, which is exceeding rare. But if the force of custom, simple and separate, be great; the force of custom, copulate and conjoined, and collegiate, is far greater. For there example teacheth, company comforteth, emulation quickeneth, glory raiseth: so, as in such places, the force of custom is in its exaltation. Certainly the great multiplication of virtues upon human nature, resteth upon societies well ordained and disciplined.

VI.

INTO LATIN PROSE.

My language too is unpolished ; but that gives me small concern : virtue shows itself with sufficient clearness. They stand in need of the artful colourings of eloquence to hide the infamy of their actions. Nor have I been instructed in the Grecian literature : why, truly, I had little inclination to that kind of instruction, which did not improve the authors of it in the least degree of virtue. But I have learned other things far more useful to the state ;—to wound the enemy ; to watch ; to dread nothing but infamy ; equally to undergo cold and heat ; to lie on the bare ground ; and endure at the same time hunger and fatigue.

• • • • • •

By conduct like this, our forefathers gained immortal honor both to themselves and the republic ; while our nobility, though so unlike their ancestors in character, despise us who imitate them ; and demand of you all public honors, not on account of their personal merit, but as due to their high rank. Arrogant men ! but widely mistaken. Their ancestors left them every thing in their power to bequeath ; their wealth, their images, their high renown : but their virtue they did not leave them, nor indeed could they ; for it can neither be given nor received as a gift.

They hold me to be unpolished and ill-bred, because I cannot entertain elegantly, have no buffoon, and pay no higher wages to my cook than to my steward ; every part of which, Romans, I readily own : for I have learned from my father and other venerable persons, that delicacy belongs to women, labour to men ; that a virtuous man ought to have a larger share of glory than riches ; and that arms are more ornamental than splendid furniture.

V.

INTO ENGLISH PROSE.

INA μὴ τοῖς ἀγνοοῦσι τοὺς τόπους ἀσαφῆ τὰ λεγόμενα γίνηται, περασόμεθα διὰ βραχέων ἀγαγεῖν εἰς ἔννοιαν τῆς εὐκαιρίας καὶ θέσεως

αὐτῶν τοὺς ἐντυγχάνοντας. Τὴν μὲν οὖν σύμπασαν Σικελίαν τῇ θέσει τετάχθαι συμβαίνει πρὸς τὴν Ἰταλίαν καὶ τὰ ἐκείνης πέρατα, παραπλησίως τῇ τῆς Πελοποννήσου θέσει πρὸς τὴν λοιπὴν Ἑλλάδα καὶ τὰ ταύτης ἄκρα. τούτῳ ὃ αὐτῷ διαφέρειν ἀλλήλων, ἥ ἐκείνη μὲν νῆσός ἐστιν, ἡ δὲ χερσόνησος. ἥς μὲν γὰρ ὁ μεταξὺ τόπος ἐστὶ πορευτός, ἥς δὲ πλωτός. τὸ δὲ σχῆμα τῆς Σικελίας ἐστὶ μὲν τρίγωνον, αἱ δὲ κορυφαὶ τῶν γωνιῶν ἐκάστης ἀκρωτηρίων λαμβάνουσι τάξεις. ὧν τὸ μὲν πρὸς μεσημβρίαν νεῦον, εἰς δὲ τὸ Σικελικὸν πέλαγος ἀνατεῖνον, Πάχυνος καλεῖται. τὸ δ' εἰς τὰς ἄρκτους κεκλιμένον, ὀρίζει μὲν τοῦ πορθμοῦ τὸ πρὸς δύσει μέρος, ἀπέχει δὲ τῆς Ἰταλίας ὡς δέκα δύο στάδια, προσαγορεύεται δὲ Πελωριάς. τὸ δὲ τρίτον τέτραπται μὲν εἰς αὐτὴν τὴν Λιβύην, ἐπίκειται δὲ τοῖς προειρημένοις τῆς Καρχηδόνης ἀκροτηρίοις εὐκαίρως, διέχον ὡς χιλίους σταδίους. νεύει δ' εἰς χειμερινὰς δύσεις, διαίρει δὲ τὸ Λιβυκὸν καὶ τὸ Σαρδῶν πέλαγος, προσαγορεύεται δὲ Λιλύβαιον.

VI.

INTO ENGLISH PROSE.

THESSALICA infelix quo tanto crimine tellus
 Læsisti Superos, ut te tot mortibus unam,
 Tot scelerum fatis premerent? quod sufficit ævum,
 Immemor ut donet belli tibi damna vetustas?
 Quæ seges infecta surget non decolor herba?
 Quo non Romanos violabis vomere manes?
 Ante novæ venient acies, scelerique secundo
 Præstabis nondum siccos hoc sanguine campos.
 Omnia majorum vertamus busta licebit,
 Et stantes tumulos, et qui radice vetusta
 Effudere suas, victis compagibus, urnas:
 Plus cinerum Hæmonix sulcis telluris aratur,
 Pluraque ruricolis feriuntur dentibus ossa.
 Nullus ab Emathio religasset littore funem
 Navita, nec terram quisquam movisset arator,
 Romani bustum populi: fugerentque coloni

Umbrarum campos, gregibus dumeta carerent :
 Nullusque auderet pecori permittere pastor
 Vellere surgentem de nostris ossibus herbam ;
 Ac, velut impatiens hominum, vel solis iniqui
 Limite, vel glacie nuda, atque ignota jaceres,
 Si non prima nefas belli, sed sola tulisses.
 O Superi, liceat terras odisse nocentes.
 Quid totum premitis, quid totum absolvitis orbem ?
 Hesperiae clades, et flebilis unda Paehyni,
 Et Mutina, et Leucas pueros fecere Philippos.

Carthago, inpenso naturæ adiuta favore,
 Excelsos tollit pelago circumflua muros.
 Artatas ponti fauces modica insula claudit,
 Qua Titan ortu terras adspersit Eoo.
 At qua prospectat Phœbi juga sera cadentis,
 Pigram in planiciem stagnantes egerit undas,
 Quas auget veniens refluusque reciprocatur æstus.
 Sed gelidas a fronte sedet sublimis ad Arctos
 Urbs inposta jugo, pronumque excurrit in æquor,
 Et tuta æterno defendit mœnia fluctu.
 Audax, ceu plano gradiens victricia campo
 Ferret signa, jugum certabat scandere miles.

SUBJECT FOR LATIN THEME :

Vis consilii expers mole ruit sua.

VII.

INTO LATIN HEXAMETERS.

*Adam gives to the Angel Raphael an account of his condition,
 feelings, and sentiments, immediately after his creation.*

PAR. LOST. B. viii.

—— As new wak'd from soundest sleep
 Soft on the flow'ry herb I found me laid,

Straight toward heaven my wond'ring eyes I turn'd,
And gaz'd a while the ample sky, till rais'd
By quick instinctive motion up I sprung,
As thitherward endeavouring, and upright
Stood on my feet; about me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murm'ring streams; by these,
Creatures that liv'd, and mov'd, and walk'd, or flew,
Birds on the branches warbling; all things smil'd
With fragrance, and with joy my heart o'erflow'd.
Myself I then perus'd, and limb by limb
Survey'd, and sometimes went, and sometimes ran
With supple joints, as lively vigor led:
But who I was, or where, or from what cause,
Knew not; to speak I tried, and forthwith spake;
My tongue obey'd, and readily could name
Whate'er I saw. 'Thou Sun, said I, fair light,
And thou inlighten'd Earth, so fresh, and gay,
Ye Hills, and Dales, ye Rivers, Woods, and Plains,
And ye that live and move, fair Creatures tell,
Tell, if ye saw, how came I thus, how here.
Not of myself; by some great Maker then,
In goodness and in power preeminent;
Tell me, how may I know him, how adore,
From whom I have that thus I move and live,
And feel that I am happier than I know.

ST. JOHN'S

SCHOLARSHIP EXAMINATIONS.

1828.

I.

TRANSLATE INTO ENGLISH.

ΚΑΙ ἐνταῦθα ἤδη ἐν πολλῇ ταραχῇ καὶ ἀπορίᾳ ἐγίγνοντο οἱ Ἀθηναῖοι, ἦν οὐδὲ πυνθέσθαι, ῥάδιον ἦν οὐδ' ἀφ' ἐτέρων ὅτῳ τρόπῳ ἕκαστα ξυνηνέχθη. ἐν μὲν γὰρ ἡμέρᾳ σαφέστερα μὲν, ὅμως δὲ οὐδὲ ταῦτα οἱ παραγενόμενοι πάντα, πλὴν τὸ καθ' αὐτὸν ἕκαστος μόγις οἶδεν' ἐν δὲ νυκτομαχίᾳ (ἣ μόνῃ ἐν στρατοπέδων μεγάλων ἐν τῷδε τῷ πολέμῳ ἐγένετο) πῶς ἂν τις σαφῶς τι εἰδείη; ἦν μὲν γὰρ σελήνη λαμπρὰ, ἐώρων δὲ οὕτως ἀλλήλους ὥς ἐν σελήνῃ εἰκὸς τὴν μὲν ὄψιν τοῦ σώματος προορᾶν, τὴν δὲ γινῶσιν τοῦ οἰκείου ἀπιστεῖσθαι. ὀπλῖται δὲ ἀμφοτέρων οὐκ ὀλίγοι ἐν στενοχωρίᾳ ἀνεστρέφοντο. καὶ τῶν Ἀθηναίων οἱ μὲν ἤδη ἐνικῶντο, οἱ δὲ ἔτι τῇ πρώτῃ ἐφόδῳ ἀήσθητοι ἐχώρουν. πολὺ δὲ καὶ τοῦ ἄλλου στρατεύματος αὐτοῖς τὸ μὲν ἄρτι ἀναβεβήκει, τὸ δ' ἔτι προσανήει' ὥστ' οὐκ ἠπίσταντο πρὸς ὃ, τι χρὴ χωρῆσαι. ἤδη γὰρ τὰ πρόσθεν τῆς τροπῆς γεγεννημένης ἐγετάρακτο πάντα, καὶ χαλεπὰ ἦν ὑπὸ τῆς βοῆς διαγινῶναι. οἱ τε γὰρ Συρακούσιοι καὶ οἱ ζῦμμαχοι κρατοῦντες παρεκελεύοντό τε, κραυγῇ οὐκ ὀλίγῃ χρώμενοι, (ἀδύνατον δὲ ἐν νυκτὶ ἄλλῃ τῇ σημῆναι,) καὶ ἅμα τοὺς προσφερομένους ἐδέχοντο. οἱ τε Ἀθηναῖοι ἐζήτουν τε σφᾶς αὐτοὺς, καὶ πᾶν τὸ ἐναντίον, καὶ εἰ φίλιον εἴη, τῶν ἤδη πάλιν φευγόντων πολέμιον ἐνόμιζον. καὶ τοῖς ἐρωτήμασι τοῦ ξυνηθήματος πυκνοῖς χρώμενοι, διὰ τὸ μὴ εἶναι ἄλλῃ τῇ γνωρίσαι, σφίσι τε αὐτοῖς θόρυβον πολὺν παρεῖχον' ἅμα πάντες ἐρωτῶντες, καὶ τοῖς πολεμίους σαφές αὐτὸ κατέστησαν.

INTO ENGLISH.

Proximus annus civili bello intentus, quantum ad Judæos per otium transiit. pace per Italiam parta, et externæ curæ rediere. augebat iras, quod soli Judæi non cessissent. simul manere apud exercitus Titum, ad omnes principatus novi eventus casusve utilius videbatur. igitur castris, uti diximus, ante mœnia Hierosolymorum positis, instructas legiones ostentavit. Judæi sub ipsos muros struxere aciem, rebus secundis longius ausuri, et si pellerentur, parato perfugio. missus in eos eques cum expeditis cohortibus, ambigue certavit. mox cessere hostes, et sequentibus diebus crebra pro portis prælia serebant: donec assiduis damnis, intra mœnia pellerentur. Romani ad oppugnandum versi; neque enim dignum videbatur, famem hostium opperiri; poscebantque pericula, pars virtute, multi ferocia, et cupidine præmiorum. ipsi Tito Roma, et opes, voluptatesque ante oculos; ac ni statim Hierosolyma conciderent, morari videbantur. sed urbem arduam situ, opera molesque firmaverant, quis vel plana satis munirentur. nam duos colles immensum editos claudabant muri per artem obliqui, aut introrsus sinuati: ut latera oppugnantium ad ictus patescerent. extrema rupis abrupta: et turres, ubi mons juvisset, in sexaginta pedes; inter devexa, in centenos vicenosque attollebantur: mira specie, ac procul intuentibus pares.

II.

INTO LATIN PROSE.

I HAVE always considered Hortensius as possessed of the most extraordinary talents: but his talents are of a kind, which can only be exerted upon uncommon occasions. They are formed for the greatest depths of business and affairs; but absolutely out of all size for the shallows of ordinary life. In circumstances that require the most profound reasonings, in incidents that demand the most penetrating politics; there Hortensius would shine with supreme

lustre. But view him in any situation inferior to these ; place him where he cannot raise admiration, and he will most probably sink into contempt. Hortensius, in short, wants nothing but the addition of certain minute accomplishments, to render him a finished character : but being wholly destitute of those little talents, which are necessary to render a man useful or agreeable in the daily commerce of the world, those great abilities, which he possesses, lie unobserved or neglected.

INTO LATIN HEXAMETERS.

He look'd, and saw wide territory spread
Before him, towns, and rural works between,
Cities of men with lofty gates and towers,
Concourse in arms, fierce faces threat'ning war,
Giants of mighty bone, and bold emprise :
Part wield their arms, part curb the foaming steed,
Single, or in array of battle rang'd,
Both horse and foot, nor idly must'ring stood ;
One way a band select from forage drives
A herd of beeves, fair oxen and fair kine,
From a fat meadow ground ; or fleecy flock,
Ewes and their bleating lambs, over the plain
Their booty ; scarce with life the shepherds fly,
But call in aid, which makes a bloody fray.

THE END.

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